The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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C. W. Daniels McCullagh Course of 1901

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LITERARY DIGEST EUROPEAN PARTY, 1901.

Thousands of readers of THE LITERARY DIGEST were interested in the announcement last year of a European tour especially organized for their benefit. A party of eighty of our subscribers enjoyed that tour, and hundreds of others would have been glad to go if business engagements and family affairs could have been arranged to suit the date of sailing and the length of absence. These friends will be glad to read the announcement made on the opposite page this week of a second European Tour limited to LITERARY DIGEST readers and their friends. This party will be under the same management as the one last year, the well-known tourist agents, Henry Gaze & Sons. The time for starting is June 15. Full particulars can be obtained by sending to the address given at the foot of the opposite page.

TOPICS OF THE DAY.

WHAT IS TO BE DONE WITH THE PHILIPPINE FRIARS?

AS all the Filipino rebellions against Spanish rule "began as movements against the friars," and as "all the evidence derived from every source but the friars themselves shows clearly that the feeling of hatred for the friars is wellnigh universal and permeates all classes" (to quote from the recent report of the Taft commission), it is evident that the problem of the return of these friars to their great estates is, as the commission declares, "the burning political question." The friars own about 403,000 acres in the Philippines, and these property rights, says the commission, "the United States Government is bound by treaty obligations and by the law of its being to protect." Yet to return them to their parishes and people under American protection "is likely to have the same effect on them that the return of General Weyler under an American commission as governor of Cuba would have had on the people of that island," and "will lead to lawless violence and murder." What is to be done in this dilemma? The commission proposes a plan which meets wide approval and warm commendation from the press. It says:

"It would avoid some very troublesome agrarian disturbances between the friars and their quondam tenants if the insular government could buy these large haciendas of the friars, and sell them out in small holdings to the present tenants, who, forgiven for the rent due during the two years of war, would recognize the title of the Government without demur and gladly accept an opportunity, by payment of the price in small instalments, to become absolute owners of that which they and their ancestors have so long cultivated.

"With the many other calls upon the insular treasury a large financial operation like this could probably not be conducted to a successful issue without the aid of the United States Government, either by a direct loan or by a guaranty of bonds to be issued for the purpose. The bonds or loans could be met gradually from the revenues of the islands, while the proceeds of the land, which would sell readily, could be used to constitute a school fund. This object, if declared, would make the plan most popular, because the desire for education by the Filipinos of all tribes is very strong, and gives encouraging promise of the future mental development of a now uneducated and ignorant people."

The New York *Times* (Ind.), while not objecting strongly to this plan, says that "there is not now any definite authority in any branch of our Government to engage the national credit for such a purpose," and that even if there were, "it would be regarded by a considerable part of the people of the United States as a contribution to the Catholic Church, and would be resented." Dr. Leonard Bacon, too, noting that "Archbishop Chapelle is understood to have named $20,000,000 as a price at which the several orders might be willing to commute their claims," remarks similarly in an open letter that "there is not a leading politician of any party who would dare to lift a hand either to infringe these titles or to indemnify the Roman missionary orders with enormous cash endowments out of the national treasury."

Most of the American press, however, seem to regard the plan as perfectly practicable and wholly commendable. The Washington *Star* (Ind.) declares that "there should be no hesitation on the part of the United States in assailing the problem of the friars with courage and determination," and the New York *Press* (Rep.) says, in an editorial that represents well the opinion of many other expansionist papers:

"There never has been peace since the Spanish religious orders obtained political and territorial domination, and there never will be if they regain it. In proposing a way to substitute a peasant proprietorship for the monastic feudalism under which the more civilized of the agricultural population have so largely lived, the commission has designated a solution of approved value for what most authority has conceded to be the chief problem of government in the archipelago.

"It was the problem of Bourbon France, which was solved in blood. It was the problem of medieval England, which the Tudors solved in plunder. It is the problem of modern Ireland, which has not yet been solved at all. It is the problem of the passage of the land of a country into the hands of those who exact the performance of the duties of the tillers of the soil without themselves performing the duties of the owners. Even the rough redress of the English Reformation did good to the nation involved, tho in both cases injustice was done to the class most interested. Fortunately, the United States can do good to both nation and class, to the Filipino and the friar. It has simply to work out on a small scale in Luzon the scheme of expropriation which on a large one Gladstone proposed for Ireland—the only unexceptionable scheme he did propose—in order to set one firm foundation of government in this much-vexed possession. The peasant proprietary class which it thus creates will be the bulwark of civilization in the archipelago, just as the same class of emancipated serfs is the bulwark of the existing order and the single formidable obstacle to anarchy in France. As to the orders themselves, they will of a surety rejoice to receive compen-

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sation for the property from which they have been expelled and which any native government, following the Gallic example noted and the more recent and apposite one of Mexico, would retain in permanent confiscation.

CUBA'S FUTURE RELATIONS TO THE UNITED STATES.

ALMOST in a day, last week, the rather academic newspaper discussion of the provisions of the new Cuban constitution gave way to animated questionings as to whether it would be safe for the United States and safe for Cuba to let the latter start out alone upon the perilous seas of national sovereignty. The cleavage of opinion on this question does not seem to follow party lines very sharply. The Washington *Times* (Dem.) says:

"In two vital respects the proposed constitution is impossible. It provides for universal suffrage, which would at once reduce the country to the political level of Haiti. This Government can not afford to have a fresh island home of anarchy within ninety miles of our shores. A state such as Cuba would become in six months under the majority rule of its half wild and wholly illiterate black population could not perform its international obligations nor guarantee the lives and property of foreigners resident within its jurisdiction. Indeed, so great and many are the dangers to be apprehended from the liability of Cuba to have differences with European nations that, even were the local government based on the most carefully restricted suffrage, it would still be the duty of the United States to insist upon control of the island's foreign relations."

Other papers see the germ of future trouble in the so-called "Cuban bonds," issued by Spain to help pay for the quelling of the insurrection. These bonds amount to $455,000,000 and are held in France and other European countries, and "it would be most unpleasant for the United States," observes the Hartford *Courant* (Rep.), "if some foreign power should make a threatening demand upon Cuba in behalf of the holders of what are known in Europe as Cuban bonds." Altho the Cubans may not recognize it, the same paper goes on, it is none the less a fact that this debt "casts a deep shadow over their future." Such considerations as these lead the New York *Times* (Ind.) to say:

"Civil war in Cuba or war with a European power other than Spain would be no less intolerable to us than the conflict we intervened to suppress. No government with a sense of responsibility to the people it represents could be so reckless of future perils and trouble, so indifferent to the counsels of common prudence, as to let the forts and the forces of Cuba, the independent power to make treaties and conclude agreements with foreign countries, and the responsibility of internal tranquillity pass wholly out of its control until its own interests had been recognized and adequately protected."

The Washington correspondent of the New York *Tribune* (Rep.) quotes one of the Republican members of the Senate committee on relations with Cuba as saying that the following four propositions are "of paramount importance to this country as well as to Cuba," and that they ought to be inserted in the Cuban constitution. They are:

"First—A permanent naval base for the United States.

"Second—The right permanently to maintain military garrisons in the island.

"Third—Control by the United States of all the public debts and credits of Cuba.

"Fourth—The right of this country to control all foreign treaties made by Cuba."

"It would have simplified matters amazingly," says the Philadelphia *Evening Bulletin* (Rep.), "if Congress had not been carried away by a wave of emotionalism on April 18, 1898, when it passed the mischievous resolution binding this country to give the Cubans an independence for which they have shown no signs of fitness."

It must be said, however, that there is no serious suggestion in the newspapers that the United States should demand by force any share in the Cuban government that the Cubans themselves are unwilling to grant. In addition to the Teller resolution of three years ago declaring "that the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people," the Supreme Court has just decided in the Neely case that Cuba is a foreign country, and "as such," says the Baltimore *Sun* (Ind.), "it is under no obligations to consult the United States in framing its constitution." And as to the danger of having "at our door" a small nation unable to withstand European aggression, it is remarked that we already have and have had for years "at our door" all the Central and South American republics, none of which could withstand European aggression, and Canada, the British West Indies, and British, Dutch, and French Guiana already under European rule, and that nothing untoward has happened or seems likely to happen. In Europe itself, where jealousies and rivalries are thickest, Denmark, the Netherlands, Belgium, Switzerland, Portugal, Greece, and the Balkan states continue to exist because no one great power could annex one of these countries without risking war with another great power, and the United States, it is remarked, presents a similar standing argument that would prevent aggressions upon Cuba.

It is argued, too, that it is not only honesty but also the best policy to make Cuba completely independent. The New York *Press* (Rep.) refers to the Teller resolution quoted above and says:

"We run fearful risks in evading that promise. It must become plain that by the appearance of withholding complete independence we play into the hands of the agitator and the exploiter. For let the Cuban peasant class—who suffer not merely devastation but depopulation, all but actual destruction for their liberty—once believe that we intend to withhold it, as we should do by the foreshadowed provision for a virtual protectorate, and we shall have on our hands in a greater or less degree the task which 200,000 Spanish soldiers could not accomplish in the West Indies—the sort of task with which 60,000 American soldiers are wrestling just now in the East Indies."

Sentiment in the constitutional convention in Havana is reported to be overwhelmingly in favor of complete independence; but the Havana *Nacion*, the organ of General Collazo, in an editorial that is also indorsed by *La Lucha*, another Havana paper of considerable influence, makes this proposition:

"The important question of the future is the relations which Cuba is to hold with the United States. Not only should Cuba pay back with generosity favors received, but the economical situation for us depends upon the attitude of the United States, and the political question thus resolves itself into an economical question. The convention, in our judgment, would do well to adopt the following as the basis of those relations:

"That the republic of Cuba will respect and guarantee lives, property, and acquired rights in the same form as the United States guaranteed these in the Treaty of Paris.

"That the republic will guarantee rights acquired during the American intervention by law, decree, judgment, or other act of the military government.

"That the republic, for a period of two years after the establishment of independence, will conduct foreign affairs through the United States; will make no treaty with any other nation prejudicial to the United States, and will accept no compromise which might give rise to the occupation of the island or to intervention in its customs.

"That the United States, for a period of two years after the establishment of independence, may occupy forts in Cuba, provided the Cuban flag flies with the American.

"That Cuba will lease to the United States two coaling-sta-

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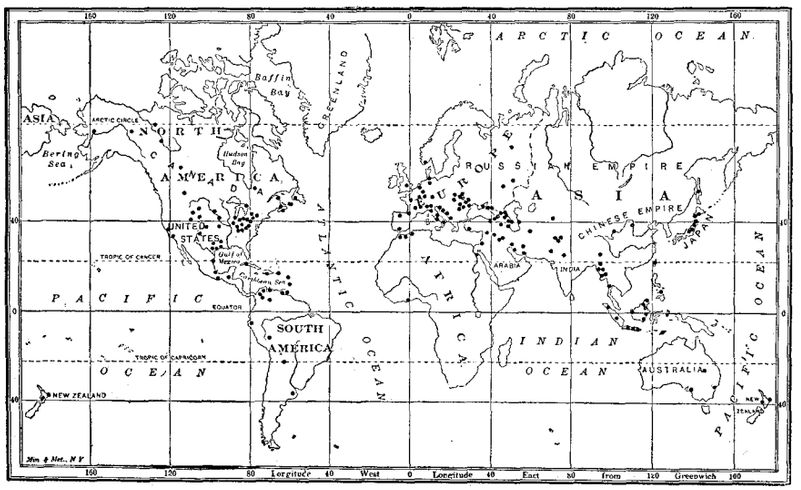
tions, and will give no commercial advantages to any other nation which are not given to the United States; and

"That none of these concessions or promises is to be taken to imply any cessation of the sovereignty of Cuba or any lessening of her complete independence."

The proposition finds favor in some quarters that the United States give Cuba complete independence, and later, if the lawlessness of the Cubans endangers American life and property, that the United States demand that the Cuban government maintain order in the island or allow our Government, by its own forces, to do so.

TEXAS AS AN OIL STATE.

TEXAS, the sixth State in the Union in population, fourth in order of growth in the last decade, producer of a third of the great American cotton crop, and of 100,000,000 bushels of grain every year, her vast plains the pasture of millions of dollars worth of cattle and sheep, now promises to become equally famous as an oil State. The big gusher at Beaumont, which began spouting crude oil 200 feet into the air on January 10, at the rate of 25,000 barrels a day, seems to indicate that there is a pond, or a lake, or a river, or something full of oil about a quarter of a mile below the surface. Analysis of the oil is said to show that it can not be refined into illuminating oil, but will make good fuel—the one thing which Texas needs, as the Austin *Statesman* observes, to make it a manufacturing State. Ex-Mayor Samuel M. Jones, of Toledo, is quoted as saying:



MAP OF THE WORLD SHOWING PETROLEUM DEPOSITS.
Compiled by Boverton Redwood.

"I think it is the greatest oil-well ever discovered in the United States. It is fortunate for the oil trade that it is not illuminating oil. If it were, it would paralyze the entire industry. Its advent, however, means that liquid fuel is to be the fuel of the twentieth century. Smoke, cinders, ashes, and soot will disappear along with war and other evidences of barbarism. The new oil-well means a cleaner as well as a better civilization, and Texas is to have a big share in the glory of bringing it about. . . . The discovery of this enormous well so near the sea coast indicates to my mind that we are just entering the real era of liquid fuel, and that the next few years you will see the locomotives passing through Corsicana using oil for fuel, and the ocean steamers will be using it, too. I believe this is the real beginning of the era of liquid fuel in the United States."

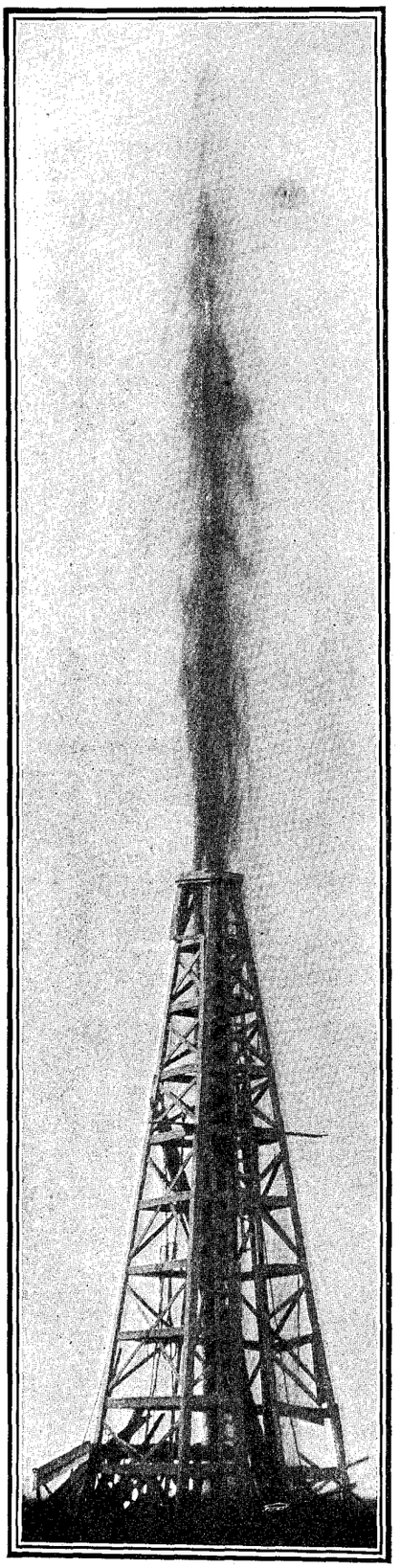
There is a great rush of prospectors and capitalists to Texas, of course, and all that part of the State is being perforated in a quest for oil. The Beaumont gusher was partly controlled on January 16, and on the 19th the flow was stopped. Mr. John H. Galey, principal owner of the new well, has ordered tanks to the capacity of 250,000 barrels to be sent on passenger schedule from Pittsburg.

Mining and Metallurgy (New York), to which credit is due for the use of the accompanying illustrations, publishes in its issue for February 1 an interesting article by Dr. David T. Day, in which he remarks upon the wide distribution of petroleum shown by the map, and observes that:

"While petroleum is scattered over a great area, the principal deposits so far discovered follow the fortieth parallel of north latitude through the oil regions of Ohio, West Virginia, and Pennsylvania.

"Eastward we find them again in Galicia, and the same line not only runs almost directly through Baku, in the great Russian field, but the Japanese deposits are on nearly the same parallel.

"This signifies simply that the fortieth is the parallel of greatest general industrial activity. Possibly it is also promising for future oil developments. By no means has advantage yet been taken of all the oil of this fortieth parallel. The probability is that the deposits of Wyoming will prove very valuable when the Western increase of population justifies their utilization."



THE "GUSHER" AT BEAUMONT,
Spouting 25,000 barrels of oil a day.

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Russia, Dr. Day notes, "from her deposits on the Caspian Sea, produces a little more oil than does the United States, the aggregate being over 6,000,000 barrels"; but, he adds, that "to be sure, it is not such good oil as ours for burning. We can turn seventy-five per cent. of our crude oil into illuminating oil, while twenty-six per cent. is considered a good yield from Russian oil."

A NEGRO'S ARRAIGNMENT OF HIS RACE.

WILLIAM HANNIBAL THOMAS, a colored man of character and culture, has written a book in which he takes one of the most pessimistic views of the negro ever put in print. His book is entitled "The American Negro," and it presents a gloomy picture throughout. He announces in the outset that he has "never regarded the political rights of the freedman as essential to his well-being," tho he has no sympathy with the forcible methods which are employed to prevent the exercise of those rights. He says:

"In preparing this work, I have not sought to indicate any preconceived notions or prejudices of my own regarding its subject-matter, nor in arriving at my conclusions have I trusted to imperfect recollections or superficial observations. The sources from which my material has been drawn are carefully written notes representing studies of the negro question in all its known phases, and reaching over a period of more than thirty years. I have had an extensive experience in teaching the negro, one that brought me into contact with all grades of students, and covered every variety of instruction, and in which I learned that in memorizing and imitating the freedman is unique, but that otherwise his intellectual powers are unawakened. In addition, a judicial experience of more than three years of daily official contact with civil and criminal litigation gave me an insight into negro peculiarities such as could have been obtained in no other way, and I early discovered the absolute untrustworthiness of self-interested negro statement.

"I have been a student of political history and a participant in civic functions for more than three decades, having cast my first vote for Abraham Lincoln in 1864. During that time I have beheld the transition of the negro from chattelism to freedom, to enfranchisement, to legislative power, to dominating insolence, to riotous infamy; and through it all I have beheld his accredited leaders impervious to every thought or care for race, government, civilization, or posterity. From my youth I have had an intimate knowledge of negro religionists, and have learned to know by personal experience the shallowness of their pretensions, the depravity of their morals, the ignorance of their ministers, the bigotry of their leaders, and the levity of their faith."

Of the colored man's mental make-up he says:

"The negro has all the physical endowments of intellect, but he has a mind that never thinks in complex terms, and as it is wholly engrossed with units of phenomena, the states of consciousness aroused by visual or textual impressions rarely suggest sequences. The consequence is that the freedman exhibits great mental density, and gives conclusive evidence that he has neither clear nor distinct perceptions of specific facts, inasmuch as in every attempt at primary reasoning he falls into confusion and error. There is also reason to believe that the negro neither associates correlated facts nor deduces logical sequences from obvious causes. He is largely devoid of imagination in all that relates to purely intellectual exercises, tho he has fairly vivid conceptions of such physical objects as appeal to the passions or appetite. . . . . .

"Not only do negroes lack ability to acquire clear and concise knowledge of ideas and things, but in that which they appear to understand there is forever wanting judgment in its use. For example, words are, as we know, the vehicles of thought, thought the vestige of ideas. Vague speech, therefore, indicates misty, incoherent conception, just as clear-cut expressions show that the speaker has in his mind clearly defined mental images. Negroes have a very meager conception of the import of words, and are influenced more by sound than sense in their use. For illustration, we may take the word virtue, whose exact and complete significance no negro comprehends—who fails, therefore, to graft its import into the fiber of his being. With him it is a vocal sound, and not a significant symbol representing actual, visible, living qualities. The same is true of words like truth, honor, and integrity. These are meaningless expressions; and because the negro can not connect words with ideas, and ideas with realities, he lies with avidious readiness, and in all moods and degrees of enormity, without undergoing the slightest remorse, and often without any apparent sense of prevarication. He lies to please, to evade, to conceal, to excuse, to assert, to command. He lies to be heard, and he will not be silent, tho he has no truth to utter. He lies not to be outdone in speech and glibness—to gratify his vanity, to satisfy his ambition and win applause from credulous and illiterate hearers. But the main cause of negro-lying conversation is a fluent use of words, uttered without any regard to truth or facts. . . . . .

"Again, negroes are wanting in the elements of solid affection and genuine sympathy for one another; for, tho their speech is brimful of tender sentiment and vocal rectitude, yet so enveloped are they in a nimbus of charlatanism that the one is evanescent and the other is without guiding force. It would therefore appear that the freed people have no conception of the requirements of life or the amenities of society—at least they always cast aside the substantial for that which is showy and flimsy. In speech they are silly and vaunting; in their homes, untidy and negligent; in their associations, coarse and vulgar. Their demeanor to inferiors is pompous and arrogant, while their conduct toward superiors is servile and craven."

It is generally supposed that the negro has a talent for music; but Mr. Thomas does not grant even that much. He says:

"There are some genuine musicians among the negro people with voices of marvelous power and charming sweetness, and to that fact is doubtless due the popular notion that the freedman belongs to a musically endowed race. He is, no doubt, greatly susceptible to musical impressions, and owing to his imitative ability and vocal powers he does succeed fairly well in simple melody. But beyond that he must be regarded as a doubtful exponent of rhythmic cadences and harmonic scores. There is no question but that negroes may learn to sing or that they do sing with great zeal and feeling, just as they learn to declaim well. They are not, however, creators and interpreters of music in any high artistic sense; that is, they have yet to show such inherent musical aptitude as is found in the German and Italian people. We should state in this connection, that the current music known and sung as 'plantation melodies' bears but slight resemblance to that which the freedman actually sings in his church and home. The deep pathos of chords and weird melody of expression is wanting in these transposed songs, which in many other respects are foreign to the life and habits of the freed people."

Nor has the negro any deep religious feeling, according to Mr. Thomas:

"Under existing conditions, the negro priesthood is largely recruited from a pretentious class who enter the ministry for social recognition, for official preferment, for idle maintenance and unearned support, and who, by deliberately shunning contact with intelligence, rarely become conscious of their own shortcomings. They are filled with conceit, and prate with glib assurance and authority about the most abtruse subjects, under the vain impression that they possess an amazing fecundity of learning—altho the paucity of their knowledge is transparent to others. As passed masters in the art of dissimulation they evince wonderful skill, and in the acquisition of Scriptural phraseology, they can read off Biblical texts with such deftness as to deceive even the 'elect' with their show of sanctity—which only proves that speech and action are distinct things. No people can speak more knowingly of Christian obligations, and none are less observant of their duties. . . . . .

"That negro religion is worthless as a fact in race regeneration is a justified conclusion in face of the fact that the most heinous crimes are committed by those who take an interest in the churches. It may be said that these negro culprits are 'sinners fallen from grace,' but may it not be fairly inferred that the 'saints' of the race are wanting as examples of wholesome living? Can it be truthfully denied that the great majority of the professedly religious negroes are visibly seamed and seared with carnal vices, or that falsehood, hypocrisy, pilfering, and

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drunkenness are but minor vibrations in an ascending gamut of 'saintly turpitude'?

"All who know the negro recognize, however, that the chief and overpowering element in his make-up is an imperious sexual impulse, which, aroused at the slightest incentive, sweeps aside all restraints in the pursuit of physical gratification. We may say now that this element of negro character constitutes the main incitements to the degeneracy of the race, and is the chief hindrance to its social uplifting."

After all this unflinching arraignment, some of it too plain-spoken for republication, the best that the author is able to say of the future of his race is this:

"We have never doubted that the negro could find his place in the American commonwealth, if he would. The freedman, with his generations of indulgence in childish folly, ought to put away forever 'childish things,' through a realization that 'character is destiny,' and so get in touch with the best sentiment of his environment. He has now reached a point where a choice of two courses awaits him, and where the selection of either will inexorably fix his status in the republic. One is to assimilate fully and thoroughly with his environment; the other is to remain as now, in complete subordination to it, until exterminated."

The Richmond *Times* says of Mr. Thomas's book:

"We have never seen a stronger argument from any source for the repeal of the Fifteenth Amendment. It was this stupid blunder that got the negro into trouble and caused the 'outrages and miseries of reconstruction,' and, as the author of this book says, the negro was not directly responsible. . . . The only way to build up a respectable Republican Party in the South is to eliminate, for a time at least, the negro vote. This, in our opinion, would be the greatest possible boon to the black man. His right to vote has done him no good, but only harm, and he would have been far better off all these years without it."

MR. ROOSEVELT AS A HUMOROUS TOPIC.

PERHAPS it would be unfair to publish the good-natured jibes and caricatures of the Colorado trip of the Vice-President elect without also noticing the comments of those who see no humor in it. The Chicago *Journal*, for example, gravely reproves the levity of the irreverent cartoonists and paragraphers. It says:

"The contemptible efforts of certain disreputable newspapers to find material for ridicule in Theodore Roosevelt's hunting expedition have not induced any healthy, sane American to sneer in sympathy with them. And now that Mr. Roosevelt's companions have punctured all the wild yarns these yellow sheets

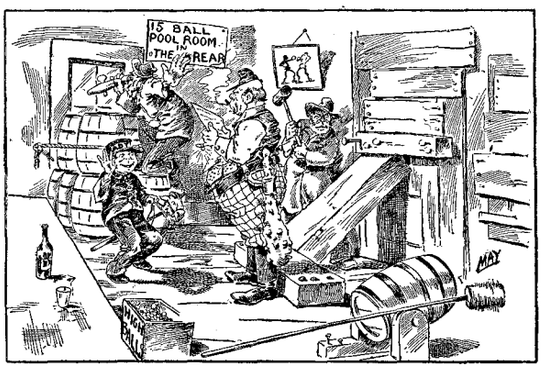
THE SNAKE INDIANS ARE IN REVOLT—WHY NOT SEND FOR TEDDY?
—*The Cleveland Plain Dealer.*

have manufactured about his exploits, it is to be hoped, for the sake of public decency, that the malicious representation of one of the nation's greatest and most admirable characters as a kind of Nathaniel Winkle Munchausen will cease.

"It is not to be expected that anemic, town-bred, stage-door-haunting, dissipated youths can sympathize with a real man of Theodore Roosevelt's sort. But, fortunately for the country, such persons are few and uninfluential, no matter how much noise inherited millions enable them to make. Live vigorous Americans with red blood coursing through their veins know how to appreciate him, and their sneers are not for Theodore Roosevelt's healthy and unperverted tastes."

MRS. NATION IN PROSE AND POETRY.

THE three neighboring States of Nebraska, Colorado, and Kansas now rival each other in prominence in the public prints, the first with Mr. Bryan's entrance into the journalistic arena, heralded with a blare of newspaper trumpets from sea to sea; the second with Mr. Roosevelt's carnage of wild beasts,



MRS. NATION OF KANSAS IS EXPECTED TO MOVE EASTWARD.
—*The Detroit Journal.*

his shots echoing around the world in telegraphic despatches; the third with Mrs. Nation's saloon-smashing crusade, making Kansas reverberate with the crash of glass, and inspiring imitation even in Boston, 1,500 miles away. Mrs. Nation's crusade, while it is admittedly a wholesome and salutary comment on the failure of the Kansas authorities to enforce the law, is so novel and, indeed, striking, that most of the newspaper writers feel impelled to add a few picturesque remarks in lighter vein, some of which we quote below.

IT seems to be Mrs. Nation's ambition to make a national wreckered.—*The Chicago Tribune.*

KANSAS should either license saloons or license some one to demolish them.—*The Houston Post.*

THE rumor that Mrs. Nation is on the pay-roll of the glass trust is denied.—*The Minneapolis Times.*

IT is now up to Mr. Markham to write a poem about "The Woman with the Ax."—*The Buffalo Express.*

HER platform is "Free and unlimited carnage without the aid or consent of any other Nation."—*The Chicago Tribune.*

THE herculean task of smashing the trusts might with great propriety be referred to Mrs. Nation.—*The St. Louis Globe-Democrat.*

IF Hoyt were writing a Kansas play one of the characters would certainly be Carrie Consternation.—*The Philadelphia Ledger.*

IT is presumed that some poor man in Kansas will be known to fame hereafter as "Mrs. Nation's husband."—*The Baltimore American.*

MRS. NATION evidently does not share the popular superstition regarding the ill-luck that follows the breaking of a mirror.—*The Peoria Herald-Transcript.*

MRS. NATION has declined to act in "Ten Nights in a Barroom," but she might possibly consent to be the star for one night in ten barrooms.—*The Chicago Record.*

THE Kansas saloonkeeper who has his fortune told in these troublous times will doubtless be informed that he must beware of a tall, dark woman with a brick in one hand.—*The Denver Republican.*

MRS. NATION AT THE BAR.

Dame Nation of red Kansas
By all her ribbons swore
That her bewhiskered neighbors
Should quench their thirst no more!
She smashed a glass and chewed it,
And spat the pieces out,

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And tore out bunches of her hair
And flung them forth upon the air,
  And fiercely danced about.
. . . . .

The bourbon and the lager
  Are pouring out amain
From "Frank's Buffet" and "George's Place,"
  To irrigate the plain;
And many a costly mirror
  Is cracked in forty ways,
And all her actions are designed
  To frighten and amaze.
. . . . .

The sheriff hurries forward
  And bids her cease a space:
She pulls his ears and tweaks his nose
  And roughly slaps his face!
She rips the bar to pieces
  And knocks out all the bungs,
And, round about, five hundred men
  Stand with protruding tongues.

She grasps the tall cop's whiskers
  Within her goodly clutch,
And pulls them from his system
  And whoops to beat the Dutch!
Her hands are full of splinters,
  She feels them not nor cares.
But keeps right on proceeding
  To regulate affairs.

And when her work is ended
  The men who stand around
And, sighing, see her eat the hoops
  By which the casks were bound,
Speed off in all directions
  And thank their lucky stars
That they may still get thirsty
  And drink at other bars.

Ah, may her muscle ever
  Bulge till her fight is won,
For oh, I wot she'll need a lot
  Before the job is done!
Hurrah for Mrs. Nation—
  Ten thousand times hurrah
For her who in her good right hand
Can swing the fearsome brickbat and
  Herself become the law!

S. E. KISER, in Chicago *Times-Herald*.

Good Roads as a Bad Investment.—Many people think that the expenditure of large sums by the state governments or the federal Government in improving country roads will raise the value of the adjacent farms enough to warrant the outlay. Massachusetts, in fact, spends considerable money in this way every year, and Governor Odell recommended in his inaugural address that New York State should begin a similar policy. *Engineering News* (New York), however, holds an opposite view, and thinks that the good-road advocates are doing actual harm by advocating an unsound business policy. It says:

"Now where transportation over common roads is carried on *as a business*, the direct return from the improvement of the road can be computed. There are thousands of such roads, where products of mines, mills, or forests are hauled to a shipping point, or where market-gardeners and milkmen carry their products to towns and cities. Roads of this class, if only sufficient traffic is 'in sight,' can very generally be improved so that the reduced cost of transportation shall well repay the cost of the improvement.

"But on roads in the farming districts, remote from towns and cities—on country roads proper—there is very little of transportation *as a business*. The farmer carries most of his products to market at times when he and his men and horses would otherwise be idle. He would obtain benefit from good roads; but it is incorrect to measure it in the same way that we measure the benefit to the teamster who, as a result of improved roads, can do his work with fewer horses and wagons, and who can thus afford to work at lower prices so that the final benefit accrues to the public. It ought to be plain enough that no such benefit accrues in the case of the farmer. He will get the current price for his grain, whether he hauls it to market over a bad road or a good one; and as we have already seen, his total outlay for horses and laborers is fixed by his farm conditions, and not by the state of the highway to market.

"The farmer understands this perfectly well. He is not for a minute deceived by the theorists who tell him that by taxing himself to pay for good roads he can put dollars in his pocket. He regards good roads as he does a covered carriage or a fine house or any other pleasant and desirable thing—as something very good to have when and where it can be afforded."

DID THE CHINESE CRISIS BEGIN IN PITTSBURG?

AMERICAN industrial and commercial supremacy was assured in March, 1897, by the centralization, at Pittsburg, of mines, foundries, and railroads, which made possible the reduction of the price of steel rails to $18 a ton. So declares Brooks Adams, in *The Atlantic Monthly*. "At one bound," he writes, "America bestrode the world." The British mineral production declined, and "the world knew that the giant had arrived." Europe, says Mr. Adams, realized instinctively that she was doomed, not only to buy her raw material abroad, but to pay the cost of transport. She nerved herself for resistance, and this resistance took the form of a new transportation system which would open up the East. Within a year from the "triumph of Carnegie," already referred to, the rival nations had "emptied themselves upon the shore of the Yellow Sea." In November, 1897, Germany seized Kiao-chau, a month later the Russians occupied Port Arthur, and the following April the English appropriated Wei-hai-Wei. Inland, about equally distant from these three points, lies Tszechau, which, as Mr. Adams points out, is the center of the richest coal and iron deposits in existence.

"Thus it has come to pass that the problem now being attacked by all the statesmen, soldiers, scientific men, and engineers of the two Eastern continents is whether Russia, Germany, France, England, and Japan, combined or separately, can ever bring these resources on the market in competition with the United States."

The Siberian railroad, says Mr. Adams, is far from being a purely Russian venture. Russia's part has been in the administration. The road has really been the result of the effort made by Europe to extend its base over Asia, and was made possible only by the support of the Western nations. "As long as the United States acted as a useful appendage to Europe, absorbing at once her surplus manufactures and population, and repaying her with silver and gold, Europe looked on the development of Eastern Asia with indifference; but no sooner had the shadow of American competition fallen across the Atlantic than penetrating the recesses of Asia was recognized as essential to safety." In 1890 the Bank of England showed signs of weakness, and the next year "an imperial rescript ordered the construction of the Siberian road to begin on the Pacific coast." The Siberian road, however, says Mr. Adams, is generally admitted by Europeans to be practically useless as a channel for international traffic. Europe's economic position is now practically hopeless, he declares, unless she resorts to war. He says on this point:

"Tho now the position of Europe is untenable, her energy is not exhausted, and therefore she will presumably seek means of defense. If she can not expand, she will doubtless consolidate, and try to compensate for inferior resources by superior administration. Should all else fail, she will, unless the precedents of history are to be reversed, resort to war. Probably without exception sinking communities have fought for life. Upon the same principle, the present economic situation logically points toward a collision. After finishing her internal lines of communication, America has extended them across the sea to her rival's ports, the more effectually to deluge them with her wares. Furthermore, the United States bars all avenues of escape. She has long held South America closed; she is now closing China; and while thus caging Europeans within their narrow peninsula,

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she is slowly suffocating them with her surplus. Any animal cornered and threatened will strike at the foe; much more, proud, energetic, and powerful nations."

Concentration may possibly save Europe:

"Disarmament, more or less complete; the absorption of small states, like Holland, Belgium, Denmark, and the like; the redistribution of the Austrian empire; the adoption of an international railroad system, with uniform coinage and banking; and, above all, the massing of industries upon the American model, may enable Europe to force down prices indefinitely, and possibly turn the balance of trade."

The Leipsic *Tageblatt* admits that Germany's purpose in seizing Kiao-Chau was to secure coal deposits, and says: "The acquisition of this section in China was one of the most fortunate actions of our imperial Government."

RADICAL PAPERS ON QUEEN VICTORIA.

THE pæan of praise which has gone up from the press of the world in honor of England's late Queen finds no echo in the radical papers of this country. On the contrary, there is a tendency in this section of the press to heap upon the memory of the Queen much the same kind of condemnation that is habitually devoted to the tangible evils of modern society. *Freiheit*, an "international organ of Anarchist-communism," published and edited by John Most in New York, has the following to say of the Victorian era (we translate freely):

"The story of England's empire of oppression during Victoria's reign is, from A to Z, one of infamy, and only infamy, throughout the whole world. At home capital has increased its power and tyranny alongside of million-headed pauperism. Abroad, India, once a paradise, has been transformed into a country cursed with the plague, cholera, and famine; and when its masses dared to rebel they were submitted to the most outrageous cruelties and were blown from the mouths of cannons. Not less than forty wars have been waged by England, nominally for frivolous causes, in reality for robbery and murder. The crowning infamy is this war in South Africa. . . . . .

"Consciously or unconsciously, Queen Victoria gave her sanction to all these monstrous crimes, committed in the name of 'government' by an aristocratic and capitalistic land which has sent its sea-robbers around the world."

The Haverhill *Social Democrat* entitles its article on Victoria: "The Queen is Dead, Down with the King!" "Against the Queen as a woman we have nothing to say," it declares; "but under all circumstances we hate the *Queen!*" All kings and queens are bad, it says, since they are an anachronism in our age and an insult to the principles of democracy and self-government. It continues:

"If a historian, honest and human-hearted, were to summarize the deeds of England during Victoria's reign, the following result would be read:

"*Starvation, cruelty, and murder in Ireland, pillage and famine in India, and greedy, avaricious wars against weak and helpless nations.* . . . . . .

"Let us hope that before long Socialism will usher in a rational society where there will be no kings and queens, no rich and poor, but happy freemen!"

The Public (Chicago), which is probably the most influential of the Single-Tax papers, comments in much more moderate tone. "It is only human," it says, "after a queen has reigned so long in an era so marvelous, to ascribe to her personally an excess of credit for the general progress in the tide of which she has lived so conspicuously." Even tho her influence was "always conservative, and at times reactionary," adds *The Public*, yet there is ample reason to believe that it was exerted in good conscience. "Upon her bier," it concludes, "democrats not less than aristocrats may be permitted to place a tribute of respect to the memory of the sovereign who was a British statesman, this statesman who was a good woman."

In some of the Irish-American and Roman Catholic papers are to be found sentiments not far different from the most radical of those quoted. Says the *Catholic Union and Times* (Buffalo):

"Her reign, so far as Ireland is concerned, is one of the worst that unfortunate island has ever known. True, there was not the same brutal savagery visited upon the people there as in the horrible days of Elizabeth; nor yet was the demon of devastation and blazing faggot and cold-blooded murder let loose as in cursed Cromwell's time. Nevertheless, we hold that Victoria's was the worst of England's reigns as regards Ireland; for during the threescore years and three of that sovereign's rule between five and six millions of the people have been driven in exile to the four winds; their substance has been devoured by rapacious landlords; their homes razed and their possessions plundered; the land terrorized by bristling bayonets; prisons crowded with the flower of Ireland's youth for the crime of loving their native land; and the gibbet crimsoned with the patriot blood of Ireland's best and bravest.

"What did Victoria do to stop or mitigate those savage occurrences? What did she do to help the poor people when starving—when they were flung in hundreds of thousands into coffinless graves? Nothing!—nothing! Oh, yes, she sent them her—sympathy! Great-souled Victoria! Heroically charitable Regina!"

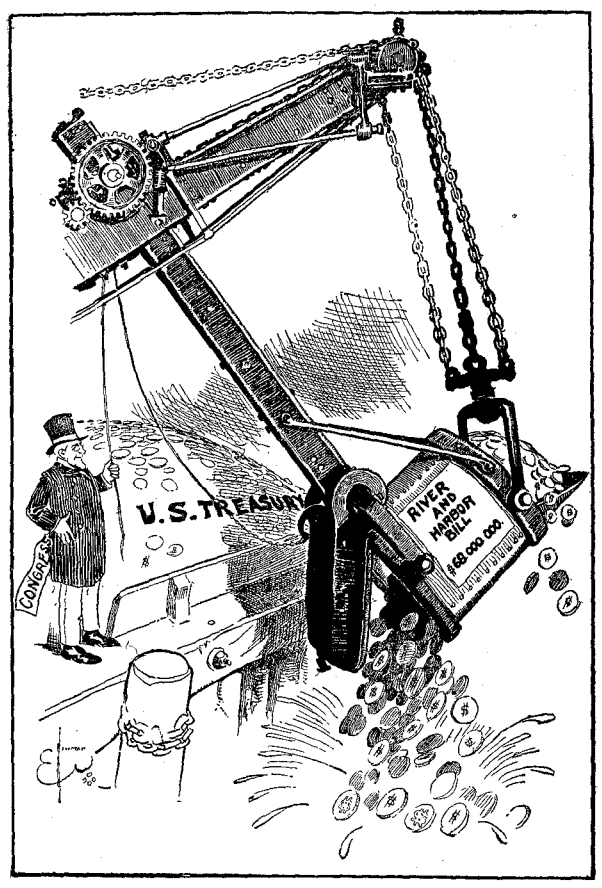
TOPICS IN BRIEF.

THE latest reports from Manila are to the effect that General Veracity has not yet assumed command.—*The Commoner.*

"I SHOULD think McKinley would insure his life." "He can't." "Why?" "No one can make out his policy."—*The Harvard Lampoon.*

ANDREW CARNEGIE announces that war is foolish. We might go even further and say that in many cases it is actually dangerous.—*The Chicago Times-Herald.*

"AND do you think," asked his friend, "that your remonstrances will have any effect?" "Well," said the Chinese statesmen, "the European generals have promised that, in future, their troops will be more moderate in their atrocities."—*Puck.*



CONGRESS HARD AT WORK.
—*The Chicago Record.*

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LETTERS AND ART.

AN ATTACK UPON "UNCLE TOM'S CABIN."

THE Southern people have for the most part always claimed that Mrs. Harriet Beecher Stowe's "Uncle Tom's Cabin" is an egregious misrepresentation of Southern life before the war and of the institution of slavery as it existed in that region. It is not often, however, that Southern men of literary reputation have taken up the quarrel; and accordingly Mr. F. Hopkinson Smith's recent indictment of Mrs. Stowe's famous book appears to have struck many Northern people as something novel, and has called forth very wide comment. Mr. Smith's views were first given in a lecture in Boston before the Newton Club. Later on, in an interview in the New York *Herald*, called forth by the speech, Mr. Smith said:

"'Uncle Tom's Cabin' did as much as any one thing to precipitate the Civil War. It was a vicious, appalling, criminal mistake. It gave a distorted view of the South. It made Northern people believe that Southerners were cruel to the slave. The very reason why a compromise between the North and South was impossible was because books of that sort were written. The Northerner believed that slavery was causing the negro terrible suffering. The Southerner believed that the Northerner was coming down to take his property away from him. That situation brought about war. . . . . .

"The Southern man felt that the North had no right to take away his slave without paying for him. His right of property was just as sacred in his negro as in his mule. I don't believe in slavery. From the sentimental standpoint I don't think one man ought to be another man's property. But think how many millions of dollars the Government would have saved had the Southerners been paid for their slaves—and how many lives! . . . . . .

"Mrs. Stowe went down into the South, stayed there a few months, and came back to write an utterly false view of the Southern situation. She went to find material to justify the Northern position, and of course she found it. The other side of the question—the happy, care-free, contented lives of the majority of the negroes—she quite ignored. Mind you, I have nothing against Mrs. Stowe. She was the dearest, sweetest old lady in the world. I remember meeting her. It was just before her mind began to fail, but she was still a charming old woman. But if she did not see the other side, she could not have opened her eyes, for it was there to see.

"We had no one to reply to that book. There were no means of getting our reply published in the North, if anything more were essayed than a newspaper despatch from Richmond, which every one believed untrue. But Mrs. Stowe's book was an interesting romance. It was read all over the country, and is so read to-day. The presses are continually turning out thousands of copies of it, and it has been played as a drama all through the United States and is constantly being played. People go to see those dramatic versions—the negro lashed, hunted by dogs—and they see cruelty to the slave all through it. They don't know anything of the affection that existed between the Southern masters and their slaves."

One of the most interesting replies to Mr. Smith comes from Colonel Henry Watterson, of Louisville, Kentucky. He says (we quote from the Atlanta *News*, January 22):

"Mr. F. Hopkinson Smith says that 'Uncle Tom's Cabin' did a great deal to precipitate the war. 'Uncle Tom's Cabin' did undoubtedly make a great impression upon the susceptibilities of the people of the United States—and nowhere more than in the Southern States—who instantly recognized its fidelity to truth. But to say that it cut any figure in the final crisis is wholly a misconception. Nothing could have delayed the ultimate trial of arms more than four years. If Judge Douglas had been elected President in 1860 the war between the sections would have been postponed from 1861 to 1865. Mrs. Stowe's novel was merely a spoke in an inexorable wheel, which for the time being represented perpetual motion.

"But so far from being a cruel attack upon the people of the South, it was a most kindly representation. Mrs. Stowe begins with the sunny side of slavery in Kentucky and indicates its possibilities by traversing the career of Uncle Tom to a Louisiana plantation. But you will observe that the villain of the book, Legree, is a Yankee, and that leads me to say—what, indeed, Abraham Lincoln preceded me in saying—that the Yankees brought the negro to America in their ships and sold them to the Southerners.

"'Uncle Tom's Cabin' is one of the great books of the world. I am willing to bet the author of 'Colonel Carter of Cartersville' a cigar that he never read 'Uncle Tom's Cabin,' and leave the decision of the bet to him. It is this dreadful sensitivity of provincialism, this astounding ignorance of the world at large, that has kept the South in leading-strings for a hundred years.

"The leaders of the South, not to mention a certain George Washington, but particularly to mention one Thomas Jefferson, knew slavery to be abhorrent to manhood, womanhood, and all the graces of human life. The South is well rid of it. Mr. Smith is wholly mistaken in supposing that the negro is worse off in freedom than in slavery. In short and in fine, while I am not surprised at Mr. Hopkinson Smith's verdict about a book of which he can not know a great deal—even if he had read it—he falls into the prevailing error of the educated Southerner, in supposing that attacks upon the institution of African slavery are attacks upon the people of the South. Mr. Hopkinson Smith is a great painter; I am afraid I must say a great romanticist. 'Colonel Carter of Cartersville' shocked my sensibilities as a Southern man, and particularly as a Virginia product, very much more than did Mrs. Stowe's 'Uncle Tom's Cabin.' There never was yet a literary man who was not a hopeless politician. 'Uncle Tom's Cabin' was a great book, and Mrs. Harriet Beecher Stowe was a great woman."

WHAT QUEEN VICTORIA DID FOR ENGLISH MUSIC.

THE musical world, especially English music, probably owes far more to the late Queen than is generally acknowledged. It is, however, comparatively well known that she was herself an accomplished amateur; and her appreciation of high musical attainment is evidenced by the many titles she conferred upon musicians, among whom may be mentioned Smart, Goss, Costa, Elvey, Bennett, Ouseley, Benedict, and Sullivan. *The American Art Journal* (January 26) says:

"For Mendelssohn the Queen had a warm admiration, and an account of an afternoon visit of the composer to the sovereign is thus related by his friend and biographer—Lampadius:

"'Her Majesty received the distinguished German in her own sitting-room, Prince Albert being the only one present besides herself. As Mendelssohn entered, the Queen asked his pardon for the somewhat disorderly appearance of the apartment, and began to rearrange the articles with her own hands, in which Mendelssohn gallantly offered his assistance. Some parrots, whose cages hung in the room, she herself carried into the next apartment, in which Mendelssohn helped her also. She then requested her guest to play something; and afterward she sang some songs of his which she had sung at a court concert soon after the attack upon her person. She was not wholly satisfied, however, with her own performance, and said pleasantly to Mendelssohn: "I can do better; ask Lablache if I can not; but I am afraid of you."'

"Lampadius had this anecdote from Mendelssohn's own lips, and writes that the composer frequently spoke of the graciousness of the Queen. The occurrence was to her honor as much as to that of her guest. The year of that occurrence, 1842, Mendelssohn completed his Scotch Symphony and dedicated it to Queen Victoria. The Queen and Prince Consort subscribed one twelfth of the amount for the bronze statue of Mendelssohn erected on the terrace of Crystal Palace at Sydenham, in 1860, by the Philharmonic and the Sacred Harmonic societies of London.

"At the time of the commencement of the Queen's reign music was at a low ebb in England, and musicians were wellnigh socially ostracized. How this condition of things changed under her example is shown by the social distinction conferred upon the

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musicians before mentioned. Music was also little cultivated by the masses, and it is only since then that England's magnificent choral societies have grown up to become a pride throughout the land, and classical music become a household word. By fostering the art in her own household, she gave a splendid impetus to music that has encouraged many to adopt it as a profession who would otherwise have been debarred through social prejudices, thus bringing the influence of brighter minds and more cultivated tastes within the ranks of the profession."

THE GREATEST OF ITALIAN COMPOSERS.

THE death of Giuseppe Verdi, following so closely that of Sir Arthur Sullivan, removes another eminent figure in the musical world. His long and remarkable career is thus sketched by Mr. Henry T. Finck in the New York *Evening Post* (January 28):

"It was near Busseto (Parma), in the village of Roncole, that Verdi was born. His father was a poor innkeeper, and there was nothing in Verdi's early life to inspire a love of music. He took no interest in the ordinary amusements of childhood, and the only time when his enthusiasm was aroused was when a perambulating organ-grinder came along. Then he could not be kept at home, but followed him from place to place. When he was seven years old, he managed to get a wretched spinet, or primitive sort of piano, and took great delight in picking out chords. At the age of ten he replaced his teacher as organist at the village church at an annual salary of a little over $7, to which he was able to add about $12 from the receipts for playing at weddings and funerals. He had opportunity to hear some orchestral music at Busseto, and at the age of sixteen he was sent to Milan to study music seriously. Strange to say, the director of the Milan Conservatory refused him admission, on the ground that he had not sufficient musical talent! So he put himself under the care of the composer Lavigna, who for two years taught him the art of composition.

"The means for his studies had been provided by some art-patrons at Busseto, with the proviso that Verdi should afterward become the organist of that town. Verdi had higher ambitions, and he was, therefore, not at all displeased when a rival with a 'pull' secured that place. He got something much better—the charming daughter of his rich patron Barezzi. After his marriage Verdi moved again to Milan, where, on November 17, 1839, his first opera was produced. It had considerable success, but the next one, 'Un Giorno di Regno,' was a failure. In 1842 he wrote an opera—'Nabuacco'—which made him famous. During the following ten years he wrote a dozen operas, of which one, 'Ernani,' still is heard occasionally. 'Rigoletto' was produced in 1851, and in 1853 were first heard 'Il Trovatore' and 'La Traviata.' These three operas made Verdi for several decades the most popular of all opera composers. For at least twenty years 'Trovatore' had the place in popular favor that is now held by 'Faust,' 'Carmen,' and 'Lohengrin.' The fact is the more remarkable when it is borne in mind that the libretto of this opera is stupid and almost unintelligible; so that the popularity of the work is striking proof of Verdi's gift of melody. There is, too, a genuine dramatic vein in 'Trovatore,' whereby it differs from most preceding Italian operas. 'Traviata' is less original, and at first it was a dead failure. Patti had much to do with its vogue. . . . . .

"All this time Verdi's fame was growing, and one result of this was that in 1871 he received a commission from the Khedive of Egypt to write a work for the opera-house in Cairo, for which he was to receive $20,000. Luckily, he agreed to accept an Egyptian subject, and his treatment of it showed that he had the gift of local color in a high degree. While no less melodious than 'Trovatore,' 'Aïda' is conceived on a much more elevated plane. The orchestra has more to say, and in its pomp and processions the opera suggests the most imposing works of the French school.

"Another long interval passed during which Verdi rested. Apart from the Mazoni Requiem (1873) no work of his appeared till 1887, when 'Otello' was produced. During the sixteen years intervening between 'Aïda' and 'Otello' Verdi's mind had again undergone a change. His melodic vein had become less rich, but, on the other hand, his taste and sense of form had made great progress. When 'Otello' appeared it was said that it showed the influence of Wagner. Verdi had a very high opinion of Wagner—much higher than he had of himself—but he was too original a composer to plagiarize or copy any one else. Neither in 'Otello' nor in his later works is there any borrowing of melodies, or harmonies, or orchestral colors from Wagner, except in the sense in which all modern musicians, including even Rubinstein and Brahms, felt the influence of Wagner's genius. Where Verdi was unmistakably Wagnerized was in his views regarding the relations between the libretto and the music. 'Aïda' had opened his eyes as to the value of a good libretto. As luck would have it, he found in the poet and composer Boïto an ally who was able to write for him librettos that, like Wagner's, had a poetic and dramatic value of their own; and in setting them to music Verdi did penance for the trivialities and vulgarities of his earlier melodic style by adapting the vocal parts most conscientiously to the structure and spirit of the text-words.

THE LATE GIUSEPPE VERDI.
From a photograph taken at Montecatini in the latter part of 1899.

"It can not be denied that his melodic fountain flowed less freely at this time; nevertheless, considering his advanced age, one must marvel at the many beauties of his 'Otello' and 'Falstaff.' The last named appeared in 1893, and provided another surprise for his admirers, inasmuch as it was Verdi's first comic opera. He had spent his life writing about thirty tragic operas, when, at the age of eighty, he appeared as a comic composer, and, what is more, with perfect success. If he could have had such a refined style at the time when he had the wealth of ideas he lavished on 'Trovatore,' he would have been one of the immortals in music. As it is, it is doubtful if any of his works, except 'Aïda,' will survive to the middle of this century. The life of an opera is seldom more than a decade. Centenarians can be counted on the fingers of one hand.

"Verdi accumulated a large fortune from the profits of his operas, but he gave away a large part of it to indigent musicians and others. He built, at a cost of hundreds of thousands, a hospital in Milan, with rooms for several hundred aged artists, who are there cared for at his expense."

Japanese Spelling-Reform.—The Japanese official organ recently published the recommendation of the bureau of education to write Japanese words in Roman characters and thereby effect a radical reform in Japanese orthography. The *Hatschi*

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Shimbun observes, in explanation (as quoted in the New York *Staats-Zeitung*), that Roman characters are to be used henceforth in all grades of schools. If this be true, the picturesque but difficult Chinese characters will gradually disappear and Japan will soon have abolished the last outward token of the Chinese origin of her culture.

The change will be very welcome to Europeans and probably also to Japanese school-children, and it will multiply and strengthen the bonds by which the progressive Japanese are already connected with European culture.—*Translation made for* THE LITERARY DIGEST.

THE HIAWATHA DRAMA—A FESTIVAL OF THE OJIBWAY INDIANS.

IT is not known by everybody that the aboriginal legends embodied in Longfellow's most characteristically American poem "Hiawatha" are almost wholly genuine. In a recent article Mr. Henry Harrison Lewis states that "the Indian names and words employed are identical with those used to-day among the Ojibways," and that "the geographical locations are correct." In *Everybody's Magazine* (January) he writes:

"It is interesting to note that the story of Hiawatha, the description of his childhood, his memorable fight with Mudjekeewis, his wooing of beautiful Minnehaha, the arrow-maker's daughter, and the thrilling misadventures of that picturesque knave, Pau-Puk-Keewis, practically as Longfellow wrote them, have been handed down among the Ojibways from time immemorial. The manner of their passing to the poet is worth the telling. When Luke Schoolcraft, the explorer and ethnologist, went to live among the Ojibways at Garden River, their traditional camping-ground near the extreme northwestern corner of Lake Huron, he quickly recognized them as the most intelligent and refined Indians whom he had met. He married into the tribe, and in time became acquainted with the legends and folklore contained in the Hiawatha stories. The tribe was ruled in those days by Buk-wij-ji-ni-ni, the son of the renowned chieftain Shing-wauk. It was from the former that Schoolcraft learned the legends, and, altho it has been stated that Longfellow personally visited Buk-wij-ji-ni-ni, there is good authority for thinking that Schoolcraft related the stories to the poet."

This old chief, shortly before he passed away in 1898, sent two of his head-men, Kabaoosa and Wabonosa, to carry his last greeting to Longfellow, whom he supposed still alive. They were received in the old Longfellow home in Boston very cordially by Miss Alice M. Longfellow, and by her sisters, Mrs. Richard Henry Dana and Mrs. J. G. Thorp. When the Indian ambassadors left they carried with them the promise that the poet's daughters would visit the "Islands of the Blessed" the following summer. Their coming was celebrated by a unique entertainment consisting of a series of native tableaux representing scenes from the Wah-ne-bo-jo legend on which the "Hiawatha" stories are founded. The site for the giving of the drama was an island located a few miles from Sault Ste. Marie, near the little Canadian town of Desbarates (pronounced Deb-ba-rah). The writer says:

"The island itself is picturesque and rocky, two acres or more in extent, and indented with several little harbors. Rising from the water on the west is a miniature precipice fifty feet high, on whose brink the lodge is built. The stones of the building are covered with moss, and the timber used is cedar with the bark upon it. The interior is finished with silver birch-bark taken from very large trees and placed on the walls in panels. Let into the bark are pictures of Craigie House, Cambridge, the residence of the poet. Burned into the walls over the windows are selections from Longfellow's works. To the left of the door, which is the main entrance, is the following familiar quotation:

Beautiful is the sun, O Strangers,
When you come so far to see us;
All our town in peace awaits you,
All our doors stand open for you.
You shall enter all our wigwams,
For the heart's right hand we give you.

"When all were gathered on the stage, facing one another with glowering looks, a loud voice, that of Gitche Manito, the Mighty, suddenly called them in the Ojibway tongue to cease their warring. On the word the braves cast off their deerskin garments, dropped their weapons, and dashed into the lake, where they speedily cleansed themselves from their hideous war-paint and returned to shore. At a motion from one of the chiefs, the Indians sat down in a large circle and, one after another, took a puff from the peace-pipe, each passing it gravely to his neighbor until all had drawn the smoke significant of acquiescence to the sacred bond. This was the end of the first act.

"The second act was heralded by a group of squaws and bucks escorting a little Indian child to the stage. This was Hiawatha in his eighth year. He was come to practise under the tuition of his grandmother, Nokomis, with the bow and arrow,

Tipped with flint, and winged with feathers,

made by Iagoo, 'the traveler and the talker.' Standing with old Nokomis in the middle of the stage, the lad first put his arrow to bow. Nokomis instructed him in the art of shooting, and the warriors grouped about applauded when Hiawatha hit the mark. . . . . .

"The fourth scene in this remarkable drama of nature depicted that part of the poem so familiar to the majority of readers, the wedding-feast. Lovely Minnehaha having been wooed and won, the celebration, as dear to the hearts of the aborigines of those days as to the belles of to-day, must follow. The first dance was novel and thoroughly characteristic. A picturesque old squaw stood guard with a tomahawk over a bevy of Indian maidens in the center of the stage. On the outer edge of the platform lurked a number of ambitious young warriors, who sought to steal them from her. In spite of her vigilance and ready blows, they were taken away one after another, all to the tune of Indian war drum and chant."

After the performance of various other dances—the Deer Dance, the Snake Dance, and the Gambling Dance—and a scene showing the coming of the missionary, came the most striking act of the play, the departure of Hiawatha:

"Presently Hiawatha stepped forth from his associates and announced that the time had arrived when he must leave them. He spoke to them of the long, long journey before him, and of his absence about to begin. Then, paddle in hand, he strode down to his canoe and pushed away from shore along the pathway of the setting sun. The tribe began a dirge-like chant in response to Hiawatha's farewell, which the latter repeated from time to time as his canoe slipped farther over the sun-tipped waves. Finally Hiawatha waved a last adieu, and then, raising his paddle above his head, vanished into the shadows of a little island. The scene was most dramatic, and was a fitting climax to an extraordinary performance."

On the day following, Miss Longfellow and the other descendants of the poet were formally adopted as members of the Ojibway nation. Each novice was given an honored name, danced with the head-man, and was then introduced as a full-fledged Ojibway to each member of the tribe. Miss Longfellow was given the name "O-dah-ne-waus-e-no-qua," signifying "Leading Light," or the first flash of lightning preceding a storm.

MOST POPULAR BOOKS OF THE MONTH.

THE following are the most widely read new books according to *The Bookman* (February):

1. "Eben Holden." By Irving Bacheller.
2. "Alice of Old Vincennes." By Maurice Thompson.
3. "Eleanor." By Mrs. Humphry Ward.
4. "In the Palace of the King." By F. Marion Crawford.
5. "Wanted—A Matchmaker." By Paul Leicester Ford.
6. "Stringtown on the Pike." By John Uri Lloyd.

Other widely read books are:

Fiction.

"The Master Christian." By Marie Corelli.
"The Cardinal's Snuff-Box." By H. Harland.
"The Sky-Pilot." By Ralph Connor.

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"The Redemption of David Corson." By C. F. Goss.
"The Mantle of Elijah." By I. Zangwill.
"The Reign of Law." By James Lane Allen.
"David Harum." By E. N. Wescott.
"To Have and to Hold." By Mary Johnston,
"Janice Meredith." By P. L. Ford.
"Uncanonized." By Margaret H. Potter.
"Tommy and Grizel." By J. M. Barrie.
"When Knighthood Was in Flower." By E. Caskoden.
"Richard Carvel." By Winston Churchill.
"Richard Yea-and-Nay." By Maurice Hewlett.

Miscellaneous:

"Huxley's Life and Letters."
"Cromwell." By John Morley.
"Napoleon." By Lord Rosebery.
"Rulers of the South." By F. Marion Crawford.
"William Shakespeare." By H. Wright Mabie.
"The Great Boer War." By A. Conan Doyle.
"Life and Letters of Phillips Brooks." By A. V. G. Allen.
"Wild Animals I Have Known." By E. Seton-Thompson.
"An Englishwoman's Love-Letters."
"L'Aiglon." By Edmond Rostand.
"Herod." By Stephen Phillips.

In England the following are reported as the most widely read books:

"The Master Christian." By Marie Corelli.
"Quisanté." By Anthony Hope.
"Isle of Unrest." By H. S. Merriman.
"The Mantle of Elijah." By I. Zangwill.
"The Hosts of the Lord." By F. A. Steel.
"Heart's Highway." By Mary E. Wilkins.
"Eleanor." By Mrs. H. Ward.
"The Stickit Minister's Wooing." By S. R. Crockett.
"Boy." By Marie Corelli.
"The Infidel." By Miss Braddon.
"Master of Craft." By W. W. Jacobs.

BLISS CARMAN AND THE TEA-TABLE SCHOOL OF POETRY.

MR. BLISS CARMAN, who for some years has been known to the public as the leading Canadian poet, has for the most part sung of nature, the sea, and the open sky. In the recently published "Last Songs of Vagabondia," which include also poems by the late Richard Hovey, Mr. Carman adopts what one of his critics terms "the method of the tea-table school of poetry." This critic (in the New York *Sun*, December 22) thus facetiously describes Mr. Carmen's new poetical manner:

"He sings a somewhat astonishing song about an altogether astonishing young woman in a poster. Her hair was a raven glory and her chin was small and pointed, and she was depicted, in the poster, as reading a book of which Mr. Carman could not see the title:

With her head in the golden lilies,
She reads and is never done.
Why her girlish face so still is
I know not under the sun.

"His Mysteriarch of Fate he calls her, and he tells us that her mouth was small and childly, and that as she sat up there in her poster he walked about his chambers looking at her. As he let his fancy have full play, it seemed to him that he could remember her when she was alive and wandering in the ilex-groves of ancient Greece, and before she had gotten herself all out of drawing and become that modern monstrosity, a poster girl:

I remember the woods we strayed in,
And the mountain paths we trod,
When she was a Doric maiden,
And I was a young Greek god.

"After this we are not a bit surprised when in the next poem Mr. Carman tells us that he once tracked a ghostly whisper up the great stairs of time. Following presumably in the footsteps of the ghostly whisper—he passed through a number of open doors until he came to the place where Beauty's self is at home. And here, down the echoing stairway of being, he heard a thing that must have produced in him a queer sensation:

The tawny velvet accent
Of Lilith as she came
Into the great blue garden
And breathed her lover's name.

"All this has the true tea-and-muffin flavor, as also has the description of Berris Yare, a young woman who had eyes of the the Hush-hound—whatever that may be—and crispy dark hair."

A few words of admiration follow for the skill with which Mr. Carman finds a rime for the name of Ibsen. The same critic then continues his good-natured raillery thus:

"After a triumph such as that we can almost forgive Mr. Carman for his song of spring, wherein he tells us that he feels all broken up and thawed, and needs rest and a general mental and spiritual toning up. We can even look with a not unfriendly eye upon such an outburst of somewhat too premeditated humor as:

I am too winter-killed to live,
Cold-sour through and through,
O Heavenly Barber, come and give
My soul a dry shampoo!

"There's hope for better things of the poet who can thus frankly make confession:

I'm sick of all this puling trash
And namby-pamby rot—
A Pegasus you have to thrash
To make him even trot.
. . . . . .
I'm sick of all this poppycock
In bilious green and blue;
I'm tired to death of taking stock
Of everything that's "new."
. . . . . .
I want to find a warm beechwood,
And lie down and keep still;
And swear a little; and feel good;
Then loaf up on the hill,
And let the spring houseclean my br
Where all this stuff is crammed,
And let my heart grow sweet again;
And let the Age be damned.

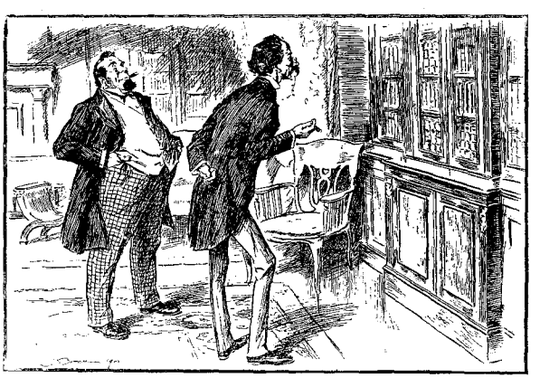
NOTES.

MR. STEPHEN PHILLIPS'S poetical drama "Herod" will shortly be translated into French, German, Italian, Russian, and Swedish.

THE *Nuova Antologia* informs us that a museum of Nietzsche's works will be established at Weimar under the care of his sister, Mrs. Foerster, and his two executors, Doctors Hoegel and von den Hollen.

A NUMBER of Sidney Lanier's poems have been set to music by Miss Harriet B. Ware, and are soon to be published, among them being "Rose Morals," "The Voice of the Future," and "Love." Probably nothing would have been more gratifying to Lanier, who was himself an accomplished musician, than to have his noble verse wedded to music.

IN his recent review of Mr. Stedman's "Anthology," William D. Howells criticises the editor for the failure to include Edgar Fawcett, author of "Songs of Doubt and Dream." We are informed that Mr. Stedman was very desirous to have Mr. Fawcett represented, but the latter positively forbade it. In his introduction Mr. Stedman says that "one American poet, now living abroad, has been omitted at his own request," The poet is Mr. Fawcett.



JUSTIFIABLE PRIDE.

CHICAGO MILLIONAIRE (showing his library to distinguished novelist): "See them books?"
DISTINGUISHED NOVELIST: "Yes."
C. M.: "All bound in calf, ain't they?"
D. N.: "So they are."
C. M. (proudly): "Well, sir, I killed all them calves myself!"
—*Fun, London.*

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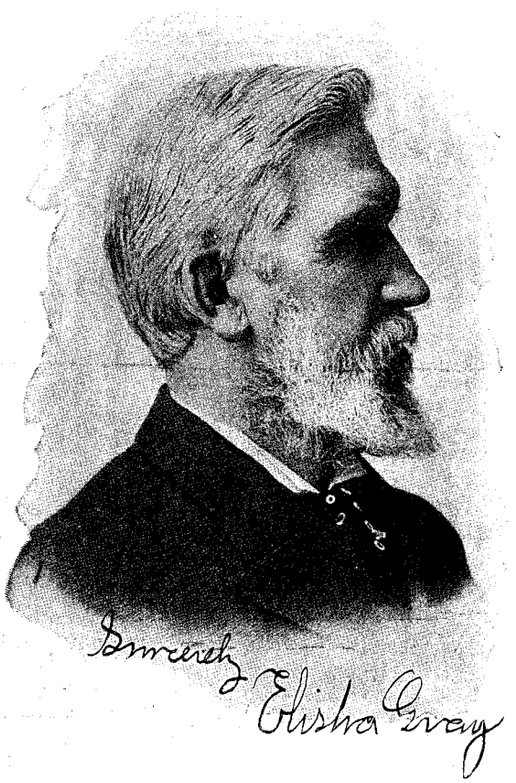
SCIENCE AND INVENTION.

A NOTED INVENTOR DEAD.

PROF. ELISHA GRAY, widely known as one of the inventors of the telephone, dropped dead at his home in Newtonville, Mass., on the morning of January 21. Neuralgia of the heart is assigned as the cause of death. Professor Gray was one of the best known of the electrical inventors of the day, ranking



with such men as Sir William Thomson (Lord Kelvin), Professor Helmholtz, and Werner von Siemens. The following particulars of his life are from a sketch in *The Evening Post* (New York). He was born at Barnesville, Ohio, on August 2, 1835, and for many years was a carpenter's apprentice. After five years at Oberlin College, spent mostly in the study of physical science, he became interested in his thirtieth year in electrical mechanism. His first invention was an automatic telegraphic relay, which he followed soon after with the telegraphic switch and annunciator for hotels, the private telegraph line printer, and the telegraphic repeater. Says the writer of the notice in *The Post*:

"By this time Professor Gray had organized the Western Electric Company, and had a manufactory of electrical apparatus at work in Cleveland. During the years 1873–74–75 his attention was much absorbed in developing a system of so-called electro-harmonic telegraphy for transmitting sounds over the wires of the telegraph. The basis of this system was the discovery of the law of vibration by which a sound produced in the presence of a magnet will cause a magnet of similar adjustment to respond to its tone. . . . . .

"On February 14, 1876, Professor Gray filed a caveat at Washington with the expectation of perfecting the 'art of transmitting vocal sounds telegraphically.' Contemporaneous workers in the same line were Professor Dolbear and Prof. A. Graham Bell, the latter of whom, tho probably anticipated by Gray's caveat, was granted a broad patent for speaking-telephones on March 8, 1876. . . . . .

"It has required almost constant litigation for the past twenty-five years to decide who was entitled to the credit of the invention, and, altho it was awarded to Professor Bell, there are dissenters from this opinion. Professor Gray himself was unable to put in any claim for legal rights to the invention on account of the fact that he had long ago disposed of his rights."

In the litigation referred to, a confession of a patent examiner played a dramatic part. According to this, Gray's caveat had been tampered with in the Patent Office and revealed to the Bell people. Professor Gray himself believed to his death that he was the original inventor of telephony, and his later days were embittered by the thought that he had reaped little pecuniary benefit from his work, while others had made large fortunes. The story is told in various ways and the press, in now reviving it, comment upon it variously. Says *The Times* (Hartford):

"Among electricians generally, we believe, there has never been any disposition to deny to Professor Bell the merit of having conceived the speaking-telephone and having invented a method of producing it. Whether, in the intense desire to gain what were believed to be their rights, the attorneys for the Bell patent subsidized a corrupt examiner who had them in his power is a question upon which no further light can ever be thrown. The real gist of [the examiner's] story, we believe, was that for the money which was paid to him he allowed Bell's attorneys to see Gray's papers and so amend their own application as to appropriate what belonged to Gray. It has even been affirmed that it was not until Gray's caveat was seen by the Bell people that they obtained the central idea of their invention; but this belief, as we have said, is not generally held in the electrical world."

The Boston *Journal* says of Professor Gray:

"He benefited the whole human race, made twenty millionaires—and took boarders to get bread and tools for his workshop!

"Time and again he has made a fortune of $50,000 on an invention, packed his family off to Europe, and been penniless again in short order. And time and again he has been watched while busy in his shop by vulture-eyed capitalists, and his inventions gobbled up for a song. But he kept at his inventions to the hour of his death."

According to the Boston *Transcript*, Professor Gray's habits in this regard were well known. It says:

"'The time to deal with Gray is when he is dreadfully hard up,' said the president of one of the telegraph companies. 'It is never good business to make him an offer when he has money. He has now on the string an invention which is going to revolutionize telegraphy. He wants a big price for his idea, which is in practical working order. His figures are away up. The thing to do is to wait until his bills get away up. He will then sell for a song.'

"The professor spent a year in improving a bicycle lamp. The improvement was quickly gobbled up by a man who had money and paid cash—the smallest possible fraction of its actual worth. This trait, possibly more than his greatness, made him one of the most sought-after men in Chicago. His neighbors were most solicitous about him. Men of money had been keeping tabs on his habits for a quarter of a century. He said that he had more friends after a long season of confinement and study than at other times."

Among other inventions of Professor Gray's, besides those already mentioned, are the well-known telautograph, by which handwriting is electrically transmitted to a distance, and a perfected method of submarine fog-signals on which he was working at the time of his death.

The Bright Side of Mud.—Under this heading, an editorial writer in *The Lancet* (London, December 29) affirms the belief that there is a consolation even for the mud-besprinkled. This solace is found in a comparison between the hygienic effects of mud and of dust. He adds:

"Of course mud is, roughly speaking, wet dust, and dust is dry mud; but the evil effects of dust far transcend those of mud.

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In the dissemination of disease, mud remains comparatively innocent; but for the behavior of dust in this respect no words can be too strong. Widely disseminated and inevitably inhaled, dust particles carry and deposit enormous quantities of disease. Its local and comparatively trifling damages, conjunctivitis, pharyngitis, and rhinitis, pale before its evil powers in carrying more formidable disorders. It has recently been shown how summer diarrhea is wont to prevail most where there is most dust, and that it may contain the dried sputum of phthisical patients is only too familiar to us all. We have mentioned only two of the graver diseases in the distribution and implantation of which ordinary dust plays a leading part. There are still other complaints in which the inhalation of ordinary dust is baneful, not to mention the special diseases caused entirely by special forms of dust, and we would have it borne in mind that mud has no similar evil influence. Mud is largely water. Paradoxical as it may sound, mud is clean, at least as compared with dust. Moreover, the ultimate fate of mud is in the drain-pipe of the street; but dust too often ends in the windpipe of a man, if not in the alveoli even of his lungs. In future, then, let us not revile the passing hansom, nor as we wipe from our collar the mud of London's winter streets too fully condemn it; but rather gratefully reflect that a passing inconvenience, a mere temporary disfigurement, is a small price paid for freedom from the evil possibilities of the dust of an apparently brighter day."

EMBALMED FOOD.

THIS popular name for foods that have been preserved with artificial chemical compounds is a good one. In the first place, the ideas that it suggests are unpleasant, as should be the case with processes injurious to health; and, secondly, it naturally does not apply to such antiseptics as occur in nature, for instance, salt, sugar, and vinegar. Salt fish, fruit jam, and pickles are all preserved with these natural antiseptics; but they are not harmful and should not be classed with foods that are kept from deterioration by the addition of salicylic acid and such chemical compounds. A short article in *Cosmos* (Paris, January 12) states briefly the case against these antiseptics and gives us the reasons why they were condemned by the recent Hygienic Congress at Paris. Says the writer, whose name is not given:

"To preserve food substances by retarding putrefaction, it is necessary to protect them mechanically from germs and ferments, at the same time leaving untouched all their useful qualities—a condition not always realizable. It is no longer the same thing when we add to them antiseptic substances, for then we modify their principal properties. Living matter, when rendered non-putrefiable and thus more stable, is at the same time less easily assimilable. The instability of organic matter being the essential condition of nutritive exchanges, foods containing antiseptics are products whose nutritive value has been decreased, and their continued use may be injurious to the consumer.

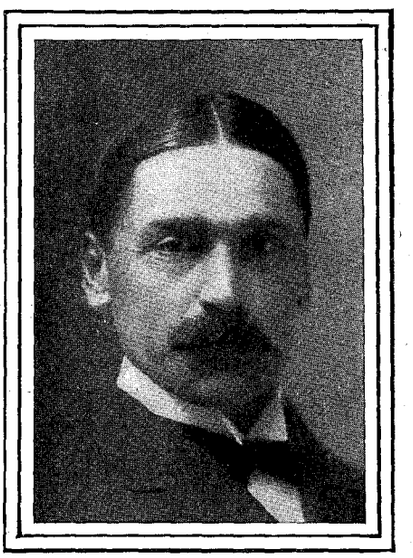
"The antiseptic substances usually added to foods as preservatives are borax, salicylic acid, and formol; and no one can deny that the prolonged use of such substances may seriously injure the health, especially in certain preexisting pathologic conditions, in the case, for instance, of persons with weak kidneys.

"Nevertheless, measures taken in regard to the addition of these substances to foods seldom if ever lead to effective suppression. This is because the courts look at the matter from a special point of view whose inexactness it is important to realize. Efforts to abolish the use of these substances usually fail because the question has been put definitely somewhat as follows: Has any food substance containing this or that antiseptic caused immediate injury to the health of the consumer? Put in these terms, the question must necessarily be answered in the negative, the quantity of antiseptic or preservative substance added to the food never being in sufficient quantity to determine *ipso facto* symptoms of poisoning, however slight. The answer, however, would be quite different were it asked whether the long-continued and regular ingestion of a food containing an antiseptic substance might injure the health of one who used such food daily. This point of view is, nevertheless, the only one from which the value of a food can logically be judged.

"To take a striking example: A dose of 30 to 50 centigrams [½ to ¾ grain] of neutral acetate of lead ["sugar of lead"] taken once, may produce useful medicinal effects, when the same quantity, divided into doses of several milligrams each, and taken daily in food, will infallibly produce serious symptoms of lead-poisoning. Drinking-water containing by accident a few milligrams of lead to the quart will not harm the person who drinks it; but the effect will not be the same if he uses such water daily. On this account, at the Congress of Hygiene held during the recent World's Fair, the medical delegates passed a resolution to the effect that the addition of antiseptic substances to foods should be totally forbidden and considered as an adulteration injurious to health."—*Translation made for* THE LITERARY DIGEST.

LONG-DISTANCE TELEPHONY SOLVED?

THE report that a small fortune—some say half a million dollars—has been paid to Professor Pupin, of Columbia University, for his long-distance telephonic patents has revived a discussion of his discoveries, which were described in these pages some time ago. Says *The Scientific American* regarding them:



PROFESSOR M. I. PUPIN.

"The history of this investigation, which has involved five years of painstaking experiment, would make interesting reading. It is the weakening of the electrical current in an ordinary wire conductor that limits the distance over which such a wire can transmit a message. The loss of energy is due to the imperfect conductivity of the wire, and it is regulated by the inductance and capacity of the circuit. If a conductor has a high inductance, a given quantity of energy will be transmitted with less loss than over a conductor with a smaller amount of inductance—a fact that was well known to the English mathematical physicist Oliver Heaviside. It was known that the introduction into the circuit of inductance coils should theoretically give improved results; but, altho such coils had been used, for want of an underlying mathematical theory to govern the experiments they ended in failure.

"Dr. Pupin set out to develop such a mathematical theory, and its main features were shown in a series of experiments in the vibrations of flexible cords, the same elements being present in the transmission of wave-motion along a cord as in the transmission of electrical waves."

Dr. Pupin, we are told, constructed three separate experimental cables before he brought results into agreement with his theory. The first cable was 235 miles, the second 500 miles, and the third and successful cable 250 miles in length. The writer continues:

"It was found that if the coils are properly placed, two and one-half per cent. of the current generated at the transmitting end reaches the receiving end of the cable; but if the coils are cut out, and the cable is used in the ordinary way, then only one two-hundred-and-fifty-thousandth part of the current sent in at the transmitting end reaches the receiving end. The insertion of the coils enables the cable to transmit six thousand times as much current."

The distance over which the present system of telephony will

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be fully available by Dr. Pupin's system is, according to him, 3,000 miles.

The Tribune (New York) has this to say on the subject:

"When the American Bell Telephone Company pays nearly half a million dollars for an invention, as it is said to have done for Professor Pupin's, it is a safe inference that it has a high opinion of the serviceability of the idea. That corporation is certainly in a position to judge of the value of the property which it has acquired; and those who have followed the Columbia professor's researches for the last few years have all along been confident that if he should attain the practical results which he sought he would wonderfully extend the possibilities of telephony. . . . . .

"Whether this invention will ever be applied to a transatlantic cable for telephonic service only is a question not easily answered. It must be remembered that the portion of the day devoted to business in New York and London overlaps by only an hour or two. It is 4 P.M. in the British capital when it is 11 A.M. here. Whether it would pay to lay a cable, equipped à la Pupin, just for one or two hours' business, is doubtful. But if a telegraph cable were constructed on the new principle, and some of the machines which transmit hundreds of words a minute over a land line were attached, its possibilities would be enormously greater than those of any existing cable. Then, by a proper combination of interests, the cable could also be used for a short period every day for telephony.

"The first application of the system, however, will probably be to land lines. It ought to be an easy matter to extend these across the continent, and from Quebec to Buenos Ayres, or from Cape of Good Hope to Cairo. Great economies in the use of metal will be secured on circuits of a few hundred miles, too. So that the Bell Company ought to get its money back in a short time."

Professor Pupin's success seems a vindication of the method of invention by thorough previous investigation as opposed to that of blind trial and error, which is so often employed. It will also give a distinct impulse to the study of applied mathematics. When a study can result in the acquisition of half a million at a strike, it is certainly worth pursuing!

PROTECTION AGAINST LIGHTNING.

A SUMMARY of the latest discoveries and expert opinions regarding protection from lightning, especially by means of rods, is published in *Science and Industry* (January). The contributor, who signs himself "Constructor," tells us at the outset that many popular theories of immunity from lightning have melted away in the light of investigation, backed by statistics. Old ladies, he says, can no longer feel secure when ensconced in a feather-bed; nor can glass an eighth of an inch in thickness be regarded as good insulation against a current that has cleaved its way through a thousand feet of air. Even the time-honored statement that lightning never strikes twice in the same place can not be considered as true, for the only thing that would prevent it from doing so is the fact that there is seldom much left of an object once struck. He goes on to say:

"The cause of lightning is generally said to be a discharge of electricity from the clouds to the earth, and its action, which has been compared with that of an avalanche, seems to be a sudden discharge of an accumulation of energy; it might be considered analogous to a cloudburst by regarding the difference in pressure as the force of gravity, the cloud as the reservoir, and the current, or lightning stroke, as the water. . . . In the United States during four years beginning with 1890, 784 lives were lost, or an average of 196 per year, which is practically one person in every 400,000. This loss of life mostly occurs between April and September, but principally during the summer months. The property lost from fire caused by lightning, as gleaned from the insurance companies, fire departments, and newspapers, is hardly less surprising, for the total loss in this country during eight years previous to 1892 amounted to over $12,000,000. . . . . .

"In view of recently ascertained facts, there is no doubt that, when struck, buildings properly protected with lightning-conductors suffer very little damage in comparison with those not so protected. That the placing of numerous lightning-rods on any building will prevent it from being struck, can hardly be conceded; but they certainly provide an easy path to the ground for the energy generated and tend to dissipate it in such a way that serious damage seldom results, where the lightning protection has been intelligently installed."

Information regarding the construction and erection of rods and the means of saving a person struck by lightning has been gathered by Alexander McAdie and issued by the United States Weather Bureau. According to this, all barns and exposed buildings should have lightning-rods. Ordinary dwelling-houses in city blocks have not the need for rods that scattered houses in the country, and especially those on hillsides, have. Any part of a building, if the flash be of a certain character, may be struck, whether there is a rod on the building or not. While the great majority of flashes in our latitudes are not so intense but that a good lightning-rod well earthed makes the most natural path for the flash, we have many instances (not to be confounded with cases of defective rods) where edifices seemingly well protected have been struck below the rods.

One of the most startling results of recent investigations is the fact that a building may be damaged by lightning *without having been struck at all.* The Hôtel de Ville of Brussels was pronounced to be better protected against lightning than any other building in the world, yet it was damaged by fire caused by a small induced spark near escaping gas. The building probably did not receive even a side flash. Says the writer in closing:

"It is not judicious to stand under trees during thunder-storms, nor in the doorway of barns, or close to cattle, or near chimneys and fireplaces. On the other hand, there is not much sense in going to bed or trying to insulate oneself in feather-beds; neither are small articles of steel so much to be feared, for they do not have the power to determine the path of discharge or to *attract* lightning, as is popularly supposed.

"Many people suffer greatly and somewhat unnecessarily, we think, from *alarm* during the prevalence of thunder-storms. Many flashes are of less intensity than we imagine, and the human body could withstand these without permanent serious effects. Voltaire's caustic witticism that 'there are some great lords which it does not do to approach too closely, and lightning is one of these,' needs a little revision in these days of high-potential oscillatory currents. Indeed, the other saying, 'Heaven has more thunders to alarm than thunderbolts to punish,' has much more point to it, as it is nearer the truth. *One who lives to see the lightning flash* need not concern himself much about the possibility of personal injury from that flash.

"Finally, if you should be in the vicinity of a person who has just been struck by lightning, no matter whether or not the person appears to be dead, go to work at once to restore consciousness. There are many cases on record proving the wisdom of this course; and there is reason for believing that lightning often brings about suspended animation rather than somatic death. Try to stimulate the respiration and circulation. Do not cease in the effort to restore animation in less than an hour's time."

The Odor of Paris.—Paris, it appears, has a peculiar smell of its own. A writer in the *Revue Générale des Sciences* tells us that this odor is well known to all Parisians, and is perceived particularly at certain points in the city and especially in the evening. It is an odor "of heated organic matter," and is totally distinct from other odors of the same class that can be traced to cooking, varnish-making, etc. The writer goes on to say:

"To what shall we attribute this odor? The problem is less simple than it appears. The government inspectors, as related in a recent report, after making all needed improvements in estab-

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lishments that were obviously unsanitary, still found that this peculiar smell remained. Two hypotheses could be made: either the odor was due to mixture of various others, or to some industry that had not been suspected."

After investigation, the "Parisian" odor was traced to the manufacture of superphosphates, altho this had not been suspected. The fact was found to be that these substances, like musk, when in great quantity do not affect the organs of smell, which seem, so to speak, to be anesthetized. The odor is sensible only at a distance, after dilution. This explains the curious fact that the inspectors did not report the factories before. The cause having been found, remedies have been devised, and we are assured by the writer that the "odor of Paris" will soon be a thing of the past.—*Translation made for* THE LITERARY DIGEST.

MORE NEWS FROM MARS?

MR. NIKOLA TESLA is not the only man who has had a message (?) from Mars recently. After the receipt of his wireless communication, noted in a recent number of THE LITERARY DIGEST, comes the turn of the astronomers. One of them, Mr. Douglas, who has been watching the planet from Percival Lowell's observatory in Flagstaff, Arizona, saw a row of luminous points suddenly flash out on the dark part of its surface. The signal (if signal it be) was repeated more than once. The sensational journals have made the most of their opportunity; but the Flagstaff astronomers themselves are of the opinion that the light came from lofty clouds on which the sun was shining. Flammarion, the French astronomer, thinks the occurrence worthy of an explanation in the Paris *Temps*, which runs as follows, according to a translation in the San Francisco *Call* (January 19):

"These luminous projections are nothing new. The same announcement has been made nearly every two years for the last fifteen years, and each time the false interpretations made of them have been refuted. But the public memory is short, and then not everybody reads astronomical works even of the most popular kind. What, then, are these luminous projections?

"The planet Mars, like the terrestrial globe, is lit by the sun, which naturally illuminates only one half at a time. The line of separation of the hemisphere thus lit up from the hemisphere in darkness (the line termed the 'terminator') forms the limit of the phase, as one can see with the naked eye in the case of the moon. Well, it is there, always there, that we observe these luminous points—that is to say, on the meridian of the rising or the setting of the sun, and to explain these irregularities, these white prominences, two simple and natural hypotheses presented themselves.

"Very high mountains might throw their summits into the dark hemisphere, as we see constantly on the moon, and as happens on the earth in the case of isolated mountains. Clouds still higher than the mountains and more isolated might offer the same aspect. . . . . .

"The various countries of Mars pass under our eyes, moving from right to left and from the day toward the night. Of the globe of Mars to which I have referred the cloudy belt extends from the three hundred and fifteenth to the three hundred and fiftieth meridian; that is to say, nearly three hours of rotation. There is, therefore, nothing surprising in the fact that on December 8 last, the date of the despatch, an observer may have seen for more than an hour the clouds lit up by the setting sun.

"If our neighbors in the sky were making signals to us we would ask why they chose the hour of the setting sun and a meridian so oblique to our view. Would it not be suggested by nature herself to choose daylight and solar reflectors? If we desired to reply to them we ought, on the contrary, to choose the middle of the night, as Mars gravitates round the sun in an orbit outside that of the earth, and when the two planets are closest together it presents to us its hemisphere lit up by the sun, while our planet presents its hemisphere in darkness.

"No, there is nothing intentional in this—nothing human. But we have quite another impression if we regard the globe of Mars and especially if we examine with care all the details of the Martian maps. The geographical network of the canals is so regular, so remarkably designed—for these immense straight lines start visibly from regions where water is concentrated and finish at fixed points of distribution—that the more we examine them the less we find them natural and the less we can resist the idea that these lines represent a hydrographic system, judiciously conceived for the fertilization of a globe very advanced in its evolution and on which water has become a rare and precious vital element."

A New Estimate of the Earth's Age.—A simple and ingenious method of estimating the earth's age from the amount of lime contained in the ocean has been devised by a Dutch professor. His reasoning is thus given in *La Nature* (December 28): "Prof. Eugene Dubois, of Amsterdam, asserts that the ocean, which gets its carbonate of lime from the rivers, now contains as much of this substance as it can dissolve, and that the streams are carrying an excess down to it. A considerable quantity of this carbonate is often found in matter held in suspension in great rivers, and it is evident that in these cases the water must be saturated. The quantity of carbonate in the rivers is determined by the rocks of the drainage-area. The author gives reasons for believing that not more than a thirtieth of the carbonate discharged by the rivers into the ocean is formed by silicates. His calculations, based on the quantity annually carried to the ocean, show that the minimum of carbonate existing on the earth would require about 45,000,000 years to be deposited thus, and in reality the time has probably been much longer. He estimates that the actual transfer of carbonate of lime on the earth's surface represents an annual fraction of $\frac{1}{2770000}$ of the total. The final result of his investigation is that the time elapsed since the formation of the solid crust and the appearance of life on the globe may exceed a billion years."—*Translation made for* THE LITERARY DIGEST.

Laboratory Milk.—"My experience," says Dr. Louis Fischer, in a paper published in *The Medical Record* (December 8), "has been that children fed on laboratory milk have been backward in their development after its use for a long time. . . . Children using the milk always looked pale and anemic; their flesh was flabby. Such cases were among the wealthy, in which the best possible hygienic conditions prevailed. I have never had an opportunity to study its effect on infants reared in tenement-houses, with the poorest hygienic surroundings. The percentage method of feeding has always appeared plausible to me, but the theory can not be put into practise. We know, as Jacobi so well says, that mother's milk changes at almost each nursing, and we know by chemical analysis that mother's milk is different in composition several times during the day. It will be necessary then, if we do intend to imitate nature, to change the formula of an infant several times a day. It is a fact well known to chemists that once an emulsion of milk is broken up by centrifuging or other mechanical process, as in separating the top milk from the skim milk, we can not have again as homogeneous an emulsion as prior to this breaking up; and, moreover, that we increase our trouble when we in addition seek to improve the quality of the milk by subjecting it to the process of sterilization."

SCIENCE BREVITIES.

M. BERTHELOT, the French chemist, declares against steam, which, he says, is already growing obsolete. Electricity, he thinks, will always cost too much to become the motor force of common industrial life. The future motor-power will be petroleum and gas. The steam-engine will be relegated to museums, where other anthropological curiosities are collected, from the Stone Age down.

DETERIORATION OF RAILS IN TUNNELS.—"Engineers have long noted the abnormal deterioration of rails in certain special cases. Mr. T. Andrews, an English engineer, has recently directed attention to their rapid decay in tunnels. The moist vapors attack the surface of the rail, while the ballast has a marked chemical action on its base, since the ballast has a continual tendency to absorb water-vapor. The author has seen rails that lost an average of nearly 4 per cent. of their weight yearly, and analysis showed an excess of sulfur in them. He has also proved that, in the case of rails that lie north and south, the influence of magnetism augments the corrosion."

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THE RELIGIOUS WORLD.

RELIGIOUS CHARACTER OF KING EDWARD VII.

SOME novel light is thrown on the personal character of the new King of England, especially upon his moral and ethical traits, by Mr. Arnold White, the English writer. In *Harper's Weekly* (February 2) he says:

"People whose point of contact with the King when he was Prince of Wales was restricted to the Terrace at Homburg or at crowded receptions in London have sometimes drawn a contrast between him and Prince Albert, his father. The truth of the matter is that a strong affinity exists between the subject of this paper and men of serious and even Puritanic type. With his father, Prince Albert, he has far more in common than is generally supposed. The late Prince Consort virtually invented exhibitions. As Prince of Wales, the King developed the idea, and by so doing has contributed enormously to the enjoyment and instruction of large masses of his fellow countrymen, and indeed of the civilized world. As executive president of various British commissions he has carried out his father's wishes in a manner that would have delighted that great and good man had he survived to watch his son's success in combining affability with business sense and shrewdness.

"It should never have been forgotten, when listening to stories of Prince Albert Edward of Wales, that when anything was said to his discredit, he alone, of all Englishmen, was unable to reply. Since he arrived at man's estate he has been the target of slander and of reckless and malignant aspersion by people of whom the Psalmist wrote, 'The poison of asps is under their tongues.' I have very strong reason to believe that the malignant stories circulated about the Prince of Wales are absolutely false. In the Tranby Croft baccarat case, which attracted so much attention a few years ago, the Prince was severely blamed in some quarters for carrying with him cards and markers. It is, I believe, a fact that they were the gifts of the Princess of Wales. Many people object to card-playing, but others do not, and, after all, how many people in the Prince of Wales's place would have made as many friends and as few enemies as the King has done?"

Catholicity is a marked trait of King Edward's character, says Mr. White:

"The King profoundly believes that while it is not to be expected that every one in the world should believe the same thing, every one should believe something, and should act up to his religious belief. His catholicity is well illustrated by the following extract from a letter of Archbishop Magee, written in December, 1873. He is speaking of a visit to Sandringham [the country seat of King Edward] from Saturday to Monday. 'Just returned from church, where I preached for twenty-six minutes (Romans, viii. 28). The church is a very small country one, close to the grounds. The house, as I saw it by daylight, is a handsome country house of red stone with white facings, standing well and looking quietly, comfortable, and suitable. I find the company pleasant and civil, but we are a curious mixture. Two Jews, Sir A. Rothschild and his daughter; an ex-Jew, Disraeli; a Roman Catholic, Colonel Higgins; an Italian duchess, who is an English woman, and her daughter brought up as a Roman Catholic and now turning Protestant; a set of young lords, and a bishop. The Jewess came to church; so did the half-Protestant young lady. Dizzy [Disraeli] did the same, and was profuse in his praises of my sermon. We are all to lunch together in a few minutes, the children [of the present King] dining with us. They seem, the two I saw in church, nice, clever-looking little bodies, and very like their mother.' The daughter of Sir Anthony Rothschild referred to is the present Lady Battersea, better known as Mrs. Cyril Flower. . . . . .

"Those who read the King's character only by the glittering light of fashionable society fall into error. During the whole of his lifetime he has lived under the shadow of the greatest responsibility that can fall to the lot of any man—to be King of England. A better King than Edward VII. will be it is possible to conceive, because he is not perfect, and does not pretend to be. He loves England, hates humbug, enjoys sport, the play, music, and a good dinner, and is thought none the less of by his countrymen on that account. The common-sense distinctive of Queen Victoria descends to her eldest son, and if his ideals are sometimes considered to fall short of the standard set up for other people by the *unco guid*, it is not that the King does not believe them, but that he does not talk about them. It is impossible in the nature of things that Edward's reign will be a long one. It is satisfactory to know, however, that the scepter so worthily held by a good woman has passed into the hands of an English gentleman."

A BUDDHIST CIRCULAR ON THE CHINESE EMERGENCY.

SCARCELY any religious document published in the past hundred years is of more unique interest than the recent "circular in connection with the Chinese emergency, for all the ecclesiastics in the world," signed by the head prelates of six of the great Buddhist sects. "We, the Buddhists of great Japan," it begins, "beg to inform our revered ecclesiastical brethren in the world that the disturbances in China having now reached their climax, her national prestige is at stake. . . . There is hardly any prospect for the restoration of the empire to its former condition, and four hundred millions of souls are virtually at a loss to know what course to take. Under these circumstances, the social distress as well as moral corruption has now reached a pitch too serious to be described in detail. How and when is such a disorganization to be remedied? How is it possible for us who have pledged ourselves to undertake the work of salvation to remain silent with folded hands?"

"With these views on the situation," the writers continue, "we, the followers of Buddha, out of friendly feeling toward China as a neighbor, in discharge of a duty obligatory upon us as preachers of religion, . . . have thought it expedient to submit our sentiments to the consideration of ecclesiastics throughout the world, inasmuch as we are perfectly confident that the benevolent and generous ecclesiastics of the world, pardoning our audacity and removing the barriers now existing in respect of differences of religion, will accede to and sympathize with our proposals for the sake of the welfare of the Chinese people and of the tranquillity of the world at large." With fine Oriental subtlety, the writers go on to pay the Christian churches some very flowery compliments on their spirit of self-denial in China and on their success in missionary work. They continue:

"The brilliant success thus secured by the missionaries in China, the world can not for a moment doubt. Nor is it an exaggeration to say that the zeal and sincerity displayed toward the Chinese are really extraordinary, and the latter, recognizing the immense benefits thus administered by them, ought to show feelings of extreme gratitude and at the same time readiness to do everything in return for their benefaction. The Chinese, however, contrary to expectation, have not only failed to appreciate the favors bestowed upon them by the foreign missionaries, but have destroyed church buildings, persecuted ministers, and taken the lives and properties of Christians, with little or no thought of consequences; in short, their violence and cruelty have known no bounds. And yet, if we carefully consider the character of the Chinese, we may convince ourselves that they were not originally hostile to foreigners or to foreign religions; they were, on the contrary, signalized from the olden time as a people remarkable for a tolerance which absolutely deterred them from rising in arms in religious collision—a statement for which history furnishes ample evidence. In spite of these plausible qualities they are now found to be as a nation imbued with a violent anti-religious spirit, and, as such, not only have they failed to take cognizance of the merits achieved by the extraordinary love and sincerity of the missionaries from the West, but have even been led to assert that the source of their ever-increasing intolerance against religion lies in the works of these missionaries.

"Surely there must be substantial reasons for such an anom-

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aly. Whenever we reflect upon these circumstances, we can not but express our profound regret for the deeds of the missionaries in China. In investigating the cause of the anti-religious spirit of the Chinese, we find that apprehension and terror entertained toward the foreign missionaries were virtually the origin of their implacable hostility. They have perceived that these missionaries have secured for themselves an immunity calculated to subvert their established customs and manners; they have also recognized in their attitude a tendency to ignore the statutes of the country and a desire to accomplish the most selfish ends by the oppression of the Chinese Government and people. They have, moreover, supposed that the foreign evangelists in China have arrogated to themselves the power of protecting the followers of their creed in utter disregard of the latter's criminality under the laws of the state, whereas non-believers, tho legally innocent, were frequently entrapped into a crime. Under these circumstances they were led to the conclusion that the foreign missionaries in China have been exerting their energies for the accomplishment of a certain obnoxious ambition by stirring up the unprincipled rabble of the country, and with this object in view made their chapels and cathedrals a sort of asylum for criminals. The Chinese began to entertain the idea that the missionaries were intimately connected with the foreign policy of their own countries, and that having made themselves instrumental in carrying out the intrigues of their own governments, they must have labored for some sinister design such as the extension of territory, along with the development of commerce. They saw with gross apprehension that in respect of foreign machinations the missionaries were the first to come, followed by consuls, with generals at their back; and they have feared that behind a man who had come with a Bible in his hand stood a warrior armed with a spear and a sword. They have apprehended that the result of all these intrusions would be claims for compensation, plunder of territory, and what not, the final settlement of the affair being only reserved for the country with every indication for its entire subversion. With such apprehension and terror it is quite natural that they should entertain a strong prejudice against foreign religions. It seems to us that this motive or spirit has virtually led the Chinese to the organization of the Boxers' society, and this feeling having strengthened itself within the bosom of the Celestials, eventually brought about those disturbances which have been going on since last spring when incidents occurred involving the political authority of the central Government in dispute. The violence and cruelty perpetrated by the Chinese really deserve to be deprecated with the utmost indignation, but when we turn our thoughts deep into their heart, we are almost unable to avoid a feeling of quasi-sympathy. . . . . .

"Can it be presumed, however, that the missionaries themselves are entirely free from responsibility on this point in spite of their having excited the Chinese to entertain erroneous views in connection with their conduct? As for ourselves, we are inclined to believe that the errors of judgment into which the Chinese have fallen are, in many respects, attributable to the conduct of the missionaries in China, and that the justice of this assertion may be firmly established by taking into consideration the statements of the officials directly concerned in the foreign policy of their own countries, the public reports of the foreign ministers accredited to the court of China, the information given by the most trustworthy journals in the world, together with the existing annals of the Chinese empire and its actual condition. In short, the proceedings of the missionaries were far from being compatible with the principle of universal benevolence to which they ought to have adhered; and that they have alienated themselves from the true spirit of their churches at home by stepping beyond the legitimate sphere of religion can in no way be denied. Such, of course, was not the intention they may have originally entertained, and might simply be regarded as the result of a bungling into which they have accidentally fallen. Still there can be no manner of doubt that in their dealings with the Chinese they have, in fact, advanced beyond the reasonable limits of operation. To this is to be attributed the cause of suspicion as well as apprehension on the part of the Chinese; in this is to be found an element of provocation for the recent insurrection in China. If that be the case, then it follows that the missionaries are to be held largely, if not entirely, responsible for the present disturbances in the Middle Kingdom. As a matter of fact, the propagators of religion ought to seek for peace and inspire men with the principles of humanity; but the missionaries in China have constantly assumed an obnoxious attitude, and have thus brought upon the religious world a great disgrace and chagrin.

"Such being the case, we, the Buddhists of Japan, can not but express our desire that all the ecclesiastics in the world would, in conjunction with us, recognize the above fact—a fact which clearly shows that the missionaries in China have proceeded far beyond the fundamental principles of religion—and devote their energies to formulating a plan by which the suspicion as well as the apprehension harbored by the Chinese against the foreign missionaries may speedily be removed. Unless such a course be taken, how is it possible for them to uphold the gospel of humanity and love—to illumine the darkness with the light of peace and welfare! Unless such a scheme be adopted, the four hundred millions of souls are certain to degenerate into a state of overwhelming distress and affliction, and the East Asian firmament is permanently to be darkened with clouds of disaster and insurrection. We, as disciples of Buddha, can hardly restrain our fear and lamentation at such a prospect when we think of the Great Truth shining above and of four hundred million souls groping below."

Two proposals are made by the writers in order to insure relief from this impending calamity. The first is, "that the ecclesiastical authorities in the world should exercise their influence in restraining the missionaries in China from proceedings which are likely to create suspicion on the part of the Chinese as to the existence of their secret connection with the foreign policy of their own countries." The second proposition which they submit "to their venerable brethren" is that these venerable brethren withhold "the missionaries in China from all forms of procedure which might possibly be regarded as disturbing the social institutions of China"—a "legitimate course to be pursued by the propagators of religion who have embraced the doctrine of universal affection or benevolence."

The Independent gives the following summary of the official reply adopted by the Conference of the Foreign Protestant Missionary Societies of the United States and Canada:

"The answer adopted is rather more in the controversial style of the old apologetics. It lacks the flavor of Oriental compliment. It accepts the compliments given to missionary work in China, and gives none in response. After an introduction, it regrets that the writers of the circular 'failed to note the marked difference between the methods used by the American Protestant missionaries' and some others, meaning the Catholics, and it bluntly adds: 'When criticisms are made of the nature of some of those contained in the address, it would be far more just to specify the sect of the missionaries who are charged with these faults or indiscretions.'

"The writers of the Buddhist circular made no distinction between sects or religions, and we are not sure that they were called upon to do so. The fault charged was a real one, and should be acknowledged; and it is our part to distribute the blame.

"The reply admirably clears American missionaries of the charge of secretly or otherwise meddling with the administration of our Government. That fault belongs to France and Germany, and not at all to us. The reply proceeds: 'American missionaries have not, as you affirm, "arrogated to themselves the power of protecting the followers of their creed in utter disregard of their criminality."' We believe this is fully true; but it is also the fact that this is charged, whether falsely or truly, on certain other missionaries, and the Buddhist circular presumably had them in mind.

"There follows a justification of the conduct of the American missionaries, perhaps more than there was any need of. We are told, with some heat, of their self-sacrifice, that they are not self-seekers. We are told with admirable force that the uprising in China was not due to them, but that it attacked them because they were foreigners. The testimony of diplomats is given to their excellence. It is demanded of the writers of the circular whether in Japan the missionaries have been 'instigators of riots and disturbers of the general peace of the empire.' We do not

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clearly see that this defense of the missionaries was really needed, for, as we read the circular, it is not an arraignment of all missionaries, but only of some. The reply then proceeds to give a strong argument for the collection of moderate indemnities for losses suffered. The argument is probably sound, but yet we wish that we could believe it right and wise to suffer, asking nothing again.

"In conclusion, the reply condemns justly the atrocities committed by soldiers of the allied armies. It sticks in a needless pin by suggesting that 'the Boxer Society is said to have been originally a Buddhist organization.' The authors of the circular are asked to study the history of the last hundred years in China, when they 'will discover how uncharitable is your "belief" that "the errors of judgment into which the Chinese have fallen are in many respects attributable to the conduct of the missionaries." With a few words as to the superiority of the Christian religion over all others the reply ends. It is the blunt Western style of the reply that we criticize, rather than its truth. We think it might have been somewhat more charitable in its interpretation and certainly more deferential in its tone. We fear that it will not answer its purpose in its effect on the Japanese who may read it—nevertheless its defense is just and its assertions of policy and purpose true."

CONFUCIANISM AND CHRISTIANITY AGAIN.

MINISTER WU'S speech on Confucianism, of which we lately gave a summary with some religious comment, still continues to attract attention. Minister Wu has lately further elucidated his position in a lecture on "Confucius and Mencius" delivered before the Society of Ethical Culture in Philadelphia. He said in part (New York *Times*, January 28):

"Dr. [Wayland] Hoyt and some other clergymen, from their addresses, seemed to think that I charged all missionaries with crying out for vengeance. Let me read the exact words I used: 'Love your enemy, is Christ's command, but at this moment some Christian missionaries are crying out for vengeance and bloodshed.' Note that I used the word 'some.'

"I am inclined to think that the reason why some clergymen—and I am glad to say that there are not many—took offense at what I said in my address on 'Confucianism' is that I took the liberty of instituting a comparison between Confucianism and Christianity, which they supposed was done to the disparagement of the latter. There was certainly no intention on my part to make an attack upon Christianity. Surely, it is no discredit to say that Christianity is too high and elevated for frail humanity, and that all Christians are not acting up to its tenets, just as it is no disgrace to acknowledge that the Confucianists in China do not live up to the teachings of Confucius. It seems strange that some clergymen should resent any attempt to compare Christianity with other systems of belief, while they themselves do not scruple to attack other religions. In other words, they do just what they do not want others to do. Since my address on 'Confucius' was delivered I have seen Confucianism condemned right and left. It has been called a failure. It has been dubbed 'effete,' 'vague,' 'unworthy of attention,' 'rotten to the core,' 'tottering to its fall,' and the like. I do not, however, quarrel with those who apply such opprobrious epithets to our creed. If Confucianism were as bad as its detractors try to make it out to be, it is strange that after twenty-four centuries it should be able to count millions and millions of people as its adherents. The noble and sublime teachings of Christianity need not fear criticism, much less friendly comparison.

"I believe that all religions teach men to be good. If every man would really try to act up to the doctrines enjoined by his religion the world would be far better. It would be well if priests and clergymen of every faith and creed would do their best to promote this desirable end. Thus these words of Confucius will be fulfilled, 'Let us all live in peace as brothers.'"

Prof. Felix Adler, leader of the Society of Ethical Culture in New York, in an address at Carnegie Hall last Sunday, dealt with some of the ethical questions raised by Mr. Wu's speech. Referring to Mr. Wu as "that strong, upright man who represents the most populous nation upon earth," he pointed out (we quote from *The Tribune*, February 4) that "through the whole Sermon on the Mount there runs a single purpose—the teaching of the worth of man. . . . 'If thine enemy smite thee on the right cheek, turn to him the other also.' . . . What does this mean? The meaning is not that we should patiently bear injury at the hands of another, or that if a man strikes you you should give him an opportunity to strike you again, but is simply that the only way to resist attempted indignity effectually is to refuse to acknowledge it, even by resistance. In this Jesus is teaching the basis of true self-esteem."

In connection with Mr. Wu's speech, much has been said as to the moral status of the Chinese people as compared with the European races after nineteen centuries of Christian ascendency. Dr. E. J. Dillon's article in *The Contemporary Review* (January), which we have already referred to in another department (see THE LITERARY DIGEST, February 2, page 140) and one on "Punishment and Revenge in China" in *Scribner's Magazine* (February), detailing the unspeakable and in most cases wholly unprovoked atrocities of the troops of the Christian powers in China, atrocities in which the pagan Japanese troops took no part, have attracted wide notice, and one writer has remarked that after these terrible revelations of European "heathenishness," missionaries can hardly continue to say much about the great need of evangelizing Asiatics. Of Dr. Dillon's article the New York *Evening Post* (January 17) says:

"His reports are too horrible, in their darkest features, to be reprinted. We limit ourselves to one or two of his less lurid pictures. Having one day to step over eight human bodies lying in an alley in Tungschau, Dr. Dillon asked a non-commissioned officer why the eight Chinamen had been killed: 'Eight?' he answered; 'there are seven more down there. What they did? All they could. They actually did nothing. Ask what they would have done, and I shall answer, "Arson." They were suspected of an intention to set fire to houses here.'

"This was but an example of the way in which thousands of men, women, and children, throughout three Chinese provinces, were butchered on suspicion, or out of mere whim. The rivers were choked with corpses. The dead lay in heaps in the burned towns. Neither age nor sex was spared. Dr. Dillon's pages show that all the wholesale murders and tortures of history—the massacre of the innocents by Herod, the Dragonades, the slaughter of the Waldenses, even the glutting of Turkish fury in Bulgaria and Armenia—must yield in completeness of horror to the work of the soldiers of Christian nations, who had gone to China for the sake of rebuking heathen cruelties! . . . Writing of what he saw in Peking, Sir Robert Hart says that 'even some missionaries took such a leading part in "spoiling the Egyptians" for the greater glory of God that a bystander was heard to say, "For a century to come Chinese converts will consider looting and vengeance Christian virtues!"'"

"What is the moral of all this?" asks *The Evening Post*. One moral, it replies, is that war is hell, and that men that engage in it tend to revert to the nature of devils, whatever may be their religion. "Enough is known," it adds, "to make it certain that Christendom has bettered the instructions of the Boxers, and has no right hereafter to cast a stone at the Chinese, or any other dwellers in the habitations of cruelty."

The comment of many pronounced Christians has been almost as strong an indictment of the deeds of Christian nations in China as that of Mr. Wu and the other critics quoted. In an address delivered in St. Paul's Church, New Haven, Bishop Potter said (we quote from *The Churchman*, February 2):

"If I were to take a brief in any court in Christendom for one side or the other, I should take the brief for China; and there can be no doubt as to which side was responsible for the beginning of causes in the recent troubles. . . . Professing Christian engineers, bankers, merchants, and men who had commercial interests at stake in China, are responsible for what has happened. Not all of them have been of one nation—not all English-speaking men. . . . Nothing could have been more brutal

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than the policies of Christian nations dealing with these pagan people. We have trampled under foot everything that the Chinese deem most sacred."

The Churchman thus comments upon this:

"So vile is the behavior of the representatives of Christian nations that we can not befoul these columns by repeating or describing or even naming them. We care not, then, how this infernal state of things began. We care not one straw who is responsible for the beginning of the trouble. Those white-skinned demons ought to be recalled from a land which they have defiled with more than blood. The behavior of the Christian powers in China is the blackest blot that has been cast upon the Christian name in many a generation. And unless we are prepared to renounce, denounce, and punish these white men's crimes, in the name of decency and truth let us stop prating of 'the white man's burden,' which we are manifestly not worthy to bear."

TWO NOTABLE ENGLISH CHURCHMEN.

THE past fortnight has witnessed the death of two clergymen of the Church of England who had attained to international note—Dr. Mandell Creighton, Bishop of London, the most important diocese in England, and the Rev. Hugh Reginald Haweis, incumbent of St. James's, Marylebone, and one of the most unique personalities in the English church.

Dr. Creighton, who was born in 1843 and educated at Merton College, Oxford, first became widely known as one of the most promising of the new school of English historians. He founded *The English Historical Review* and was for many years its editor. He edited the well-known series of "Epoch of English History," and was author of "The Tudors and the Reformation," "Elizabeth," and of "The History of the Papacy during the Reformation" in six volumes, besides the popular "Primer of Roman History," and other excellent manuals. In 1891 he was made bishop of the small but ancient see of Peterborough, and in 1897 was translated to the bishopric of London, the ordinary of which has powers in some respects greater than those of the Archbishop of Canterbury, and possesses an annual income of $50,000.

The London *Guardian* (Church of England, January 16) says of him:

"By the death of the Bishop of London the Church of England has suffered perhaps the greatest loss that it has experienced since Bishop Lightfoot was taken from us in the completeness of his powers. . . . Bishop Creighton's influence can hardly yet be fairly estimated; perhaps it never will be. For he had the double misfortune of entering on his greatest office at a time of singular difficulty, and of being removed from it by death too soon to allow his mode of dealing with the difficulty to have its full scope and influence. The standing problem of the English church, the problem of harmonizing within her limits the divergent schools of thought and practise, is presented in its acutest form in the diocese of London, and Bishop Creighton had but four years in which to deal with it. Time alone can show whether, as we believe, the general lines of his policy were wisely planned; that they were, on the whole, firmly and courageously followed out, in spite of popular clamor, is evident to all who will study the church history of the last three years. The chief result of his action—the Fulham Conference—is a witness to his tact and perseverance, and to the strong desire for unity which inspired him."

The New York *Times* gives the following sketch of the Rev. H. R. Haweis:

"To a very large number of Londoners the death of the Rev. Hugh Reginald Haweis will seem like the loss of a personal friend. He possessed, more perhaps than any other of the well-known English preachers, the art of endearing himself to his audiences, of making them hang on every word he uttered. The broadest of broad churchmen, he occasionally gave vent to opinions which shocked other ecclesiastics, but in so great personal esteem was he held that he escaped censure for utterances for which another man would have been brought sharply to book.

"Mr. Haweis was born in 1838. He was educated at Cambridge, but before he took orders he had seen active service as a volunteer in Garibaldi's army. In the final campaign which brought about the liberation of Italy he displayed great heroism, and at the siege of Capua exposed himself so carelessly that he nearly lost his life. On returning to England Mr. Haweis was ordained, and went at once to work in London. Soon afterward he married Miss Mary Eliza Joy, daughter of the late S. M. Joy, the artist. Mrs. Haweis has herself made a name as an artist and writer on art. In 1866 Mr. Haweis became incumbent of St. James's, Marylebone, which position he held till his death. The story of his activities in connection with his pastorate can hardly be told in any detail. He made St. James's one of the most popular churches in London; he started the famous 'evenings for the people'; he formed a choir unsurpassed in the United Kingdom, and made his church a power in the agitation for various social reforms.

"But Mr. Haweis was a good deal more than an able and popular clergyman. He was a musician, an author, a lecturer, and editor. His book, 'Music and Morals,' has run through many editions. He lectured all over England, and in various parts of America. He came to this country as the delegate from the Anglican Church to the Parliament of Religions at Chicago, and was Lowell lecturer at Boston in 1885. Ten years later he went on a preaching and lecturing tour round the world. . . . . .

"The story of the resignation by Mr. Haweis of the chaplaincy of the Twentieth Middlesex Rifles was a famous one in its day, but it is now old enough to bear repetition. An afternoon parade service had been arranged, and the streets were lined with people. At the last moment the commander declared that, the weather being showery, he had decided that the troops should not turn out. Mr. Haweis thereupon got into his pulpit and resigned the chaplaincy, telling his astonished congregation that he considered it no honor to belong to a corps which could not go out without umbrellas."

RAILWAY CHURCHES: A NEW FORM OF EVANGELISM.

CHURCHES on wheels are the latest form of pioneer evangelism in the great West. Of these "chapel cars" a writer in the Chicago *Tribune* (January 6) says:

"They are made after the pattern of an ordinary railroad-car, only on a larger scale, and are provided with sufficient space to seat one hundred people comfortably, and to give room for the church organ and pulpit, besides providing for living quarters for the missionary and his family. They travel from town to town, staying five or six weeks in each place. It is rare that they are not the forerunners of a permanent church home and the basis of the religious and social sentiment of the places visited by them. There are now eight of the railroad chapel cars traveling in the Western States and in the pineries and woods of northern Wisconsin and Minnesota. They are all made of the best material and workmanship. They are eighty feet long from end to end, having a seventy-foot body. This space is divided into a fifty-foot chapel, with seats provided for one hundred people. At one end twenty feet of the length of the car is set apart for the use of the evangelist and his family. They are never allowed to get out of repair, but are sent to the shop to receive a coat of paint and varnish whenever needed. They are fitted with six-wheel trucks and air-brakes. The cost of the cars is $7,000 each. The railroad companies have become interested in the movement, and the cars are hauled from place to place free of charge. The first car that was built was given the name of 'Evangel.' Other names that have been provided are 'Glad Tidings,' 'Messenger of Peace,' or they have been named in the order of their erection, as chapel car No. 3.

"The work was first started nine years ago. No record has been kept of the number of miles that have been traveled by these cars, but some of the statistics of the results of the work done are obtainable. Through the work of the chapel cars 70 churches have been organized, 54 meeting-houses have been secured, 55 pastors have been provided with permanent locations, 135 Sunday-schools have been organized, and 965 baptisms—immersions after the manner of the Baptist faith—have been administered. No less than 7,500 persons have professed conversion as a result of the meetings that have been held in connection with the cars.

"The mining-camps of Colorado, the logging-camps of Wisconsin and Minnesota, and the frontier towns of nearly all of the Western States have received visits from the chapel car. They usually occur before any effort has been made looking toward the organization of a church. The visit of the car frequently creates as much interest as the coming of a circus. . . . .

"Besides doing pioneer work some of the cars do considerable special work among the employees in the railroad yards through which they pass. At division points, terminals, and in the shops of the railroads a great work has been done in this way, aided and sanctioned by the officials of the railroad."

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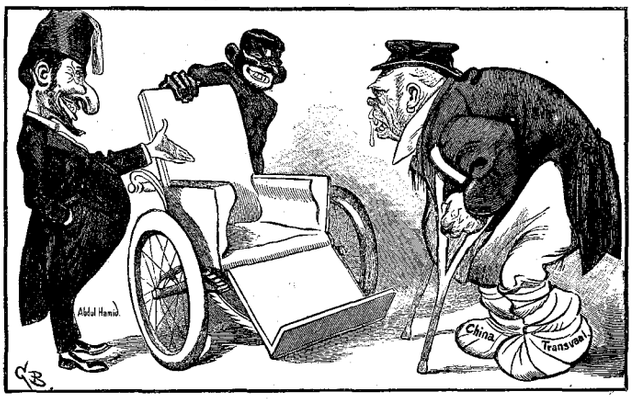
FOREIGN TOPICS.

HAS ENGLAND'S DECLINE BEGUN?

"THE close of the nineteenth century reveals, not the further ascent of British policy, but a diminution of its power." This is the thesis of a closely written analysis of Great Britain's international position by Emil Reich, of London. The close of the century just passed he points to as one of the most momentous epochs in English history: *it strikes the hour of decline.* England's power, says Mr. Reich (in *The International Monthly*), does not date back much further than the time of



ABDUL HAMID: "My dear friend, for a long time I was the sick man. But I can now do without my invalid chair. I will present it to you."
—*Kladderadatsch, Berlin.*

the union of England and Scotland (1707), "the year when Great Britain, from having been only a physical island, became a political island." Freed from internal attack by the Scotch, the Welsh, and the Irish, England could begin her great career of foreign military and colonial enterprise.

"From 1688 to 1815, through a succession of six gigantic wars, England wrought her way to maritime supremacy and to the foundation of a colonial empire scattered all over the globe." By keeping her great continental opponent, France, entangled with other nations, she won her most brilliant victories. In the nineteenth century, on the other hand, there have been no international wars. "As if by concerted measures, the powers carefully avoided and still avoid to widen the sphere of war, or to increase the number of the combatant parties. They localized wars. This policy of localization has succeeded with the Germans, who adroitly isolated France in 1870-71 to perfection; in Austria it has wrought havoc and ruin." Since 1870, Mr. Reich continues, England's grandeur, "the work rather of the genius of circumstances than of that of her great personalities," has been seriously questioned by two persons, "masters rather than the make of circumstances"—Bismarck and De Lesseps:

"Bismarck founded both the German empire and the German aspiration for a 'world empire.' At one stroke, all the possibilities of eighteenth-century diplomacy vanished and the secular fight between England and France was inevitably transformed to a long rivalry between England and Germany. For now the Germans, electrified by their great victories, discharged their fresh energy into commercial and industrial channels, and, guided by the statesmanship of the Iron Chancellor, seriously commenced the building up of colonies."

While Bismarck "completely displaced the highroads of international politics," De Lesseps "deflected the highroads of international trade." The work of the latter, Mr. Reich holds, can be compared only with the discovery of America. "De Lesseps, by completing the Suez Canal, restored the ancient trade route to Asia, and, as it were, rediscovered Egypt, Mesopotamia, India."

Because "the temper of the English is too much given to pooh-poohing," and because they have for nearly four generations undergone no national humiliation or civil war, "they think that, in them, history has retained a force superior to that of other nations," and they "did not take the rising rivalry of the German *au serieux.*" Because they "know nothing of geopolitics," they at first blindly combated De Lesseps's plans. Beaconsfield, however, whom Mr. Reich calls the "last really great English statesman," reasserted British influence in time, and "to secure *the* road to India, secured a firm hold on Egypt."

The work of Bismarck and that of De Lesseps, continues the same writer, should have caused the entire policy of England to undergo a radical change. Germany had acquired vast territories in Africa and other parts of the world. She was too feeble to risk a direct attack on England, so she proceeded in an indirect way, as she had done with France:

"Chatham used to say, he would conquer Canada in Germany. The hint was and is not at all too subtle for Germany. If Canada could be conquered in Germany, why not China in South Africa? Egypt could not be touched, on account of the French; nor Asia Minor, on account of the more than secular and needful friendship between Prussia and Russia. South Africa, on the other hand, was a good point of attack. There, strange to say, Bismarck's and De Lesseps's *radii vectores* met as in the point of an arrow. The reasons are simple. Before the opening of the Suez Canal, the great Eastern trade-route went round the Cape, and was, on account of its length and costliness, practically in the hands of the British. The Dutch colonists at the Cape—the majority of the population—naturally profited by that circumstance very considerably, and in their loyalty to England that material profit entered for no small share. Since 1869 (opening of the Suez Canal), however, the Cape has lost most of the advantages accruing to her from her former position as the center of the Eastern route. The loyalty of the Dutch lost its probably strongest motive. Unrest and discontent set in. Such simmering unrest only needs small kindling to break out into flames. The kindling was found."

To students of history, declares Mr. Reich, the Boer war has, since January, 1900, been classified amongst those unending, hopeless wars which border-nations proper, such as the ancient Phœnicians, the Greeks, the Scotch, the Hungarians, and others, will wage for centuries, if necessary, and which can end only in extermination, profitable compromise, or complete victory of the border nations. It has, so far, never ended in complete victory of the imperial nation over a still extant border nation proper.

Europe generally profits by England's unyielding attitude to the Boers. This attitude prolongs the war indefinitely, and thus keeps England's power paralyzed in South Africa:

"The South African war Europeanizes the position of England. Hitherto England has been rather a country near Europe, than a European country, in that England alone, of all European countries, was practically free from the very danger that makes and unmakes over two thirds of all the policy, sacrifices, apprehensions, and expenses of continental Europe, that is, from likely invasion. The Boer war has changed all that. England can henceforth no longer carry on one great war at a time; she must needs carry on at least two. She is now in the position of her former great rival, of France in the seventeenth and eighteenth centuries. . . . The history of England owes its great ascent in the last century to her having then become an island proper, a political island. Lord Salisbury and Mr. Chamberlain have successfully made of England a peninsula. One side is now open to attack."

Why should even a long war in South Africa render England so much more vulnerable? And why should Germany, England's neighbor in Africa, be hostile to her? The hostility between England and Germany, declares Mr. Reich, in answering these questions, is one of "fatal, geopolitical necessity." It is not personal, subjective, dynastic, or racial. Yet it must be.

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Germany, with her rapidly increasing population, must expand outside of Europe:

"The best portions of the globe are already in firm hands. Germany can acquire some of them only by sheer force. Of great colonial powers, however, there are only three: England, France, and Holland; and, since any attack on Holland would be considered a *casus belli* by England, practically only two. It is evident that Germany will long avoid having another war with France, in that such a war, if provoked by Germany, would inevitably involve the latter in a war with Russia, France's ally for such an eventuality. England remains. Now, England has, by her geographical configuration and quite apart from her superior fleet, an immense advantage over Germany. The German merchantmen are bound to run the gantlet in the English Channel, just as were, in former centuries, the Dutch merchantmen. England can, therefore, in case of hostilities, inflict exceedingly grave damage on German trade, both in European and other waters. Transmarine commerce, however, is indispensable to Germany as a great power, and the Germans have long proved their peculiar aptitude for it. Germany, then, must either abandon her ambitions or fight England. The former being impossible, the latter becomes a necessity."

The Germans, we are told, now have two serious advantages over the English in the splendid system of technical education in Germany, and in England's position in South Africa, which offers an easy mark for the incitement of rebellion. To these two advantages will soon be added a third, Mr. Reich believes, namely, "the indispensable naval alliance between Italy and Germany":

"The Suez Canal, the influence of which on English politics we have seen in Egypt and in South Africa, will work no less remarkable changes in Italy too. By her position in the center of the Mediterranean, the classical peninsula is bound to become the center of all the Eastern trade. So far she is pro-English for reasons of fear. Her coasts being more exposed to England's naval power than the coasts of any other country, she must keep friends with the English and must for a time continue to be under the virtual patronage of England. The process of immense coast fortifications in Italy is, however, nearing its completion. As soon as that is done, Italy wants only a strong naval ally to assert her natural claims on paramount importance in the Mediterranean. The ally will be none but Germany."

RELIGIOUS ORDERS IN EUROPE.

THE ease with which the Roman Catholic Church has learned to use modern constitutional means for the extension of its political influence is regarded as a source of danger by certain classes in all governments. On the other hand, the Vatican is solicitous to prevent the formation of Roman Catholic organizations which threaten to follow political aims different from those which are thought in Rome to be the most salutary. The St. Petersburg *Zeitung* comments as follows upon the new apostolic constitution regarding religious societies:

The constitution does not affect the stricter orders, such as the Benedictines, Capuchins, Jesuits, etc., but the great majority of lay orders, and these contain the most members. The founding of such orders is prohibited in future unless the consent of the episcopate has been obtained, and the orders are placed under the strict surveillance of the bishops, who are enjoined to discourage the formation of new societies. Altho there is no official declaration to that effect, France chiefly, it is supposed, is aimed at. The Pope does not want a conflict with France, and as these congregations have begun to form a church within the church, with strong anti-Republican tendencies, the object is to keep them in better discipline, especially as both in Italy and France the number of religious societies has unnecessarily increased.

But this has not prevented the Republican majority in France from proceeding with the legislation against the religious orders, limiting their right to acquire property. In the *Revue des Revues*, Maurice Doumolin computes the value of the property which is held by the "dead hand" as nearly as great as when the first republic confiscated it. The *Voce della Verità* (Rome) declares that the republic is exceeding its authority. It says:

"In this the Pope is only defending the rights of the church, tho he is quite willing to prevent undue political agitation on the part of the congregations. No people have a national right to interfere with the orders. These belong to the Pope alone, and must be ruled by the Pope. The political authorities may only complain to the Pope if they are dissatisfied with the attitude of congregations of a religious kind. The French Government will probably discover that it has gone beyond its strength, and that it would be wiser to leave the management of the societies entirely to the Pope."

The *Osservatore Cattolico* threatens that the Pope will place the protectorate of the Catholic missions in the hands of the German Emperor unless the French Government is more pliable. But the German papers doubt this. The international protectorate exercised by France is merely nominal to-day, and Germany is not likely to make sacrifices for it. The *Temps* (Paris) argues in the main as follows:

The Pope is anxious to prevent conflicts which could hurt the interests of the church, hence he chides the reactionaries in France for their attitude, which has forced the Radicals to oppose them. Many of the religious orders care little for religious interests; their aim is chiefly to overthrow the republic, and they have to thank themselves for the enmity they have aroused. But the Republican government has gone beyond the mark. Besides the orders which oppose the republic, there are many which have advanced French interests in every part of the world. French interests and the influence of the French language must necessarily suffer if the orders from which the missionaries are drawn are subject to interference. No doubt the state has a right to superintend the religious orders; but it must not seriously interfere with their property. That would be an approach to religious persecution.

An agitation has begun in Germany for the removal of restrictions imposed upon religious societies, and Dr. Lieber, the leader of the Centrists, has already prepared a bill in the Reichstag which proposes to abolish state rights in the matter and to place jurisdiction entirely in the hands of the federal authorities. The general opinion is that this is another attempt to enable the Jesuits to reestablish themselves in Germany. The *Germania* (Berlin), the most prominent mouthpiece of the Catholics, remarks that Dr. Lieber's demand for greater freedom of religion has nothing to do with dogmatic tolerance, but that all political restrictions must be removed. It says:

"All citizens must be allowed full freedom in the exercise of their religious convictions, even to the combining into societies. In the same way such societies must be permitted to exercise freely and openly their cult, without the slightest let or hindrance. If this principle of tolerance were admitted to the fullest extent, certain consequences would result."

This, thinks the *Norddeutsche Allgemeine Zeitung*, shows that the abolition of the Jesuit laws really is aimed at. The *Tageblatt* (Berlin) says:

"No guarantee for the individual exercises of religious freedom is aimed at, for this freedom is not curtailed in any way or attacked by any one. Dr. Lieber's bill is intended to remove every vestige of government supervision from religious corporations, societies, and orders. All the restrictions which were thought necessary in Prussia in 1875 are to be taken away by abolishing all state rights."

The *Hamburger Nachrichten* thinks the spectacle of Roman Catholics as champions of freedom in religious matters rather amusing. There is, however, little likelihood that the state governments will renounce their rights.

The *Rossya* (St. Petersburg) points out that the Roman Catholic Church is successfully extending its influence in the Balkan peninsula, especially in Bulgaria. There is no need for a national agitation to excite the Austrian Slavs against the Germans, the Poles against the Russians, the Irish against the Eng-

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lish; but the church has discovered that it may at times be profitable to become very radical. The paper says further:

"Until now the healthy mind of the Slav has rejected Catholicism on account of its despotic character, and its opposition to personal freedom. But the serpent has changed its skin. The modern Catholic priest is no Torquemada. He advocates humanity, fraternity, and national liberation; sometimes he is even a Socialist. And when the old enemy comes under this new guise, when he appears as the advocate of progress, the Bulgarian may be tempted to make a truce with him, a truce which will gradually place him in Catholic power and under Catholic supervision."—*Translations made for* THE LITERARY DIGEST.

RUSSIAN CRITICISM OF FRENCH ARMY REFORMS.

FRENCH "nationalists" and their Russian sympathizers continue their relentless assaults upon General André, the Minister of War in the Waldeck-Rousseau cabinet. At this moment, the particular subject of criticism is his proposal to limit the military service to two years. The Russian press severely criticizes this, claiming, by virtue of the alliance, that it has the right to express Russian public opinion on a question so vital to the military strength of France and consequently also of Russia. The supporters of Waldeck-Rousseau and André resent the "interference" of Russian journalists with the internal politics of France, and even call upon the Government to ask Russia for explanations. In Russia, they argue, the press is not free; hence what it says must be acceptable or agreeable to the authorities, and that means that the Russian Government is hostile to the present French ministry. Even M. J. Cornély, the leader writer of *Le Figaro*, says in this connection:

"In the past the French did not much like to be threatened by foreigners. We must believe, then, that our fathers, too, were false Frenchmen, since to-day it is the authentic Frenchmen, the true-blue Frenchmen, who have transformed M. Loubet [the President of the Republic] into Russia's resident-general in France."

General Komaroff, the editor of the St. Petersburg *Sviet*, has published scathing editorials against General André. In one of them, referring to the present agitation, he says:

"The cause of all this is the hostility of Russian opinion against General André, who visibly tends toward the disorganization of the French army, the sister of our own. If André's method of acting has excited sympathy in England and Germany—that is, in the enemy's camp—where they have organized a Dreyfusard campaign for the sole purpose of disrupting France, we, on the other hand, can not view without bitterness a Dreyfusard government which, in the person of its war minister, is undermining the foundations of the best army in Europe, with which, owing to the alliance and general friendship, our own army is so closely bound together. . . . The Dreyfusard press, in attacking Russia for telling the truth, declares itself the open enemy of France. It is bribed with British gold, which is lavishly spent whenever there is a chance to strike a blow at the Russo-French alliance."

The editor of the *Novoye Vremya* returns to the subject and writes as follows, after disclaiming any purpose to weaken the alliance:

"Russia has sustained the invasion of Napoleon and of Europe generally; she has fought at Crimea a European coalition and has remained whole. Should a government appear in France strong enough to dissolve the alliance, it is not at all certain who would lose more, Russia or France. No doubt France will always get allies; but Russia is not isolated either, and she knows perfectly well whence hands would be stretched out to her in the supposed contingency. . . . . .

"The French republic is strong not because she is ruled by this or that ministry, but because the national soul makes itself silently felt and saves France from the extreme parties which, together with the Jews, would plunge her into a chasm. Similarly, the French army owes its might not to ministers of war, who come and go, but to the spirit it has inherited and perpetuated. . . . The attacks of the Dreyfusards only amuse us, for we are certain that they are written, not by French hands, but by hands of filthy Jews who never held bayonets, but only contracts to furnish the French army with rotten supplies."

The controversy grows in rancor and bitterness. In the Paris *Temps* Camille Pelletan, a leading deputy, assails the nationalists thus for inviting and egging on the attacks of the Russian press upon André:

"They can not, if they have not lost their reason, believe that any government will sacrifice an understanding with a first-class power like France because a certain measure for army reorganization may not seem wise or fortunate to it. And if they are assigning to their country, in the alliance, the most humiliating rôle, it is solely in the interest of party and in order to force upon us, in the name of the foreigner, their own pretensions, already condemned by the chamber as well as by universal suffrage. It is stupefying to think that so shameful a device is resorted to by people who profess to represent those still wearing French uniforms!"

Jaurés, in *La Petite République*, asks whether, if France at the time the alliance was formed had had five or seven years' service, Russia would have had to be consulted about reducing it to three, as she is now to be consulted about making it two instead of three years. Is France to try to obtain permission for every improvement, or to read her ally's mind and do nothing Russia would disapprove?

This sensational controversy is attracting attention in other European countries, and the inaction of the Russian Government is deemed significant. A warning to the St. Petersburg anti-André papers is believed to be imminent, if, indeed, it has not already been given, unless it be true that their utterances are "inspired."—*Translations made for* THE LITERARY DIGEST.

MORE EUROPEAN VIEWS OF AMERICAN COMPETITION.

ONE finds in foreign periodicals evidences of a pretty general belief that the degree of prosperity which the industrial world has enjoyed for some years will for a time give way to stagnation, but that the United States will suffer least, and her enormous natural advantages will enable her to produce so cheaply that she will beat her competitors even in times of depression. M. Leroy-Beaulieu's idea that Europe will be driven to form a commercial union to meet this American competition is not new, but it has generally been dismissed as impracticable since the nations of Europe are not likely to come to such an agreement. There is nothing left for them, then, but to meet American competition singly. "The United States will take the lion's share of the world's business," thinks the London *Times*; "we will have to struggle for the rest against the other countries." "We are on the eve of the greatest triangular duel yet seen in international trade," says the London *Daily Telegraph*. "The United States and Germany will make us hustle—and it is doubtful whether we can support our corner of the fight." In the British empire, a protective tariff system seems to be gaining in favor, tho it is still, of course, very far from commanding a majority. A writer in the London *Daily Mail* thinks that all the British empire needs in order to meet American competition is to form an imperial customs union. He says:

"Of all the nations of Europe, none need be alarmed at this [competition] so little as Great Britain, and this for one reason—namely, that there is a Greater Britain, an empire of colonies which together represent all the advantages possessed by the United States in a fourfold manner, and enable the mother country to look with equanimity into the future as long as the

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sentiment of loyalty to the home of their fathers inspires the living generation of Britons abroad."

The Montreal *Herald* fears that this would benefit England but little. It says:

"What, then, will be expected of Canada? To supply ore for British smelters? That would interfere with one phase of British industry. To supply pig-iron for British steel-works? That is just what the much-dreaded American competition threatens to do. To make steel billets and steel plates as cheaply as the Americans? That is what they talk of doing at Sydney, but what comfort is there in it for those in Great Britain who will lose the employment in any event? . . . It may be possible to demonstrate that an imperial customs union would in some way protect British industries from this competition, but those who would prove it certainly have a hard task before them."

Americans with boundless natural resources at their disposal and with a great stock of national energy will develop the idea of "imperialism" to an alarming extent, thinks the *Frankfurter Zeitung*. It says:

"The United States has become a world power and will stay one. Her wealth must naturally enable her to exercise special influence over the money market. The power of the President will be greater than that of a monarch in constitutional countries, and the increase of the American army is an important step. Other increases must logically follow, and the United States will gradually lose sight altogether of the Constitution of Washington and Jefferson."

The Germans, however, are disposed to do more than talk. Poor as is their country in natural resources, they are inclined to do without American trade rather than lose to the United States what is gained in selling industrial products to others. A fierce fight will be made by the Agrarians for the protection of German agriculture, and as the German industries are also beginning to clamor for protection, they have some chance of success. The *Deutsche Tages-Zeitung* (Berlin) suggests as high a tariff as that with which we have protected ourselves. The *Neues Journal* (Vienna) considers that the struggle between America and Europe will "constitute the leading characteristic of the twentieth century." The *Tageblatt* (Vienna) urges Austrian statesmen to abandon "the quack medicines of the Agrarians" and "look out for America." The London *Economist*, however, thinks that the United States is not so near the mastery of the world's markets as American papers like to suggest. It argues in the main as follows:

No one will deny that the financial, industrial, and commercial condition of the United States is very prosperous. This prosperity is, however, partly due to the increased international demand for cotton, iron, and steel, and all industrial nations have profited by this. It is said occasionally that the trade of Great Britain is declining. It certainly does not increase fast enough to suit our high expectations; but it has grown much faster actually and comparatively than that of the United States, even during the last three years. Last year United States exports increased 18.6 per cent. British exports increased 26.5 per cent. Protection is in the way of genuine American advance, for only the high prices which the American people are compelled to pay enable American manufacturers to compete abroad.

The *Neue Pester Journal* says that the future belongs to the Yankees. The time will come, it thinks, when there will be only two dominating world powers: one in Europe, either Great Britain or Russia, and the other in America, the Yankees:

"If, then, a final test of predominance between the two remaining world powers should become necessary, the speculator might safely wager one hundred to one that the Yankees would be victorious. The latter are a tough and irresistible race; they live in work and through work, heaping treasures and avoiding pleasures, uniting in themselves the excellences of the peoples from the amalgamation of whom they have sprung. When the observer reflects that the Yankees, as a nation, are, in spite of their independence of one hundred years and more, still in their early youth, not to say infancy, he finds it impossible to conceive the degree of development still awaiting the North American Union."

"Nothing worse than jealousy will result from this industrial expansion," says *The Japan Advertiser* (Yokohama). "The friction is perfectly legitimate and can have no other than a commercial outcome."—*Translations made for* THE LITERARY DIGEST.

AUSTRALIA AS A NEW NATIONAL FORCE.

UNITED AUSTRALIA having assumed its place as a distinct national unit, Australian papers are emphasizing the fact that they are in no sense, political or other, the inferiors of the people of Great Britain, but independent, coequal subjects of the British crown. This claim is recognized even by such chauvinistic English journals as *The St. James's Gazette*, which says: "There is no 'dependence' of the Australian commonwealth on this country as a social organism or on our parliament. . . . Only an idiot in these days would affect any superiority over an Australian kinsman, because he was born in England. . . . The Australians are in every respect our political equals." *The Saturday Review* points out that the federation is, in large measure, due to considerations of defense:

"The United States, by the acquisition of the Philippines, have secured a status in the far East; and Japan has earned the right to take a part on the stage of international drama. Of these two events the latter is the more significant; for in Japan we have the future rival of Australia for the supremacy of the Pacific. . . . As a last resort Australia must be prepared to back her industrial position by military strength; for among nations as among individuals 'respect is given where respect is claimed.'"

The international position of Australia is discussed in much the same vein by the *Journal des Débats* (Paris) which says in substance:

Australia and New Zealand work admirably hand-in-hand in thwarting the designs of France and other powers interested in Oceanica, which is shown by the demand for a settlement of the questions regarding the New Hebrides, and the New Zealand demand for the annexation of the Cook and the Fiji Islands. Australia and New Zealand may have their little differences; but they will show a united front to outsiders. It is not difficult to see that the Australians have great ambitions. Weak in numbers, and failing to increase rapidly, they will hold to Britain for support, and the other powers will have to reckon with that very soon. Great Britain may be importuned to exert herself on behalf of purely Australasian interests, and that may be troublesome to the mother-country as well as to others.

The *Rotterdamsche Courant* points out that the British Government and press have shown great tact and perspicacity in granting to the Australians that amount of independence which could not be kept from them.

In a "character sketch" of the new commonwealth (in the English *Review of Reviews*), W. T. Stead declares that, while Australian journalism has as yet done nothing very remarkable, it has always been "eminently respectable." The leading papers of Melbourne and Sydney, he declares, are modeled on the London *Times*, and maintain all its good qualities and defects. There are two really characteristic Australian publications, the Sidney *Bulletin* (a weekly) and *The Australasian Review of Reviews* (a monthly).

Mr. Stead has some doubt whether or not the new commonwealth will soon learn to conduct itself "soberly, quietly, and modestly before all men." The training of the Australians has not been severe enough, he thinks:

"They are full of the lust and pride of youth. They have never seen a foreign foe upon their shore. With the exception of the few who have volunteered in Britain's wars in Africa, none of them have ever heard a shot fired in anger. They have not been disciplined by adversity; they have not been cast in an iron mold of Calvinistic theology, like the New Englanders. Beyond the temporary stringency occasioned by the financial crash and intermittent expense caused by alternating droughts and floods, which destroy millions of their live-stock, their lives have been laid in pleasant places. It remains to be seen how far a community which is born with a golden spoon in its mouth and which has been reared upon whipped cream and syllabub, can rise superior to the temptations which assault most prosperous states."—*Translations made for* THE LITERARY DIGEST.

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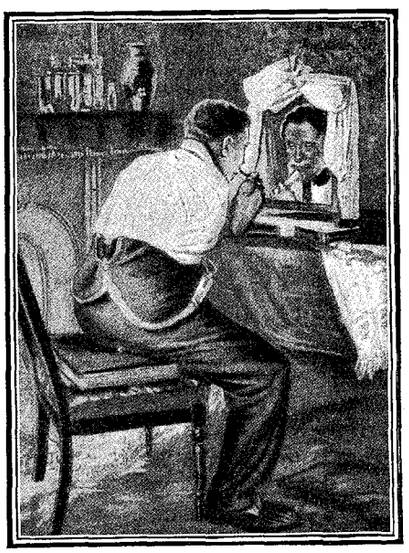
MISCELLANEOUS.

HANDICAPPED GENIUSES.

THERE are many people who would seem to have been condemned by nature to lives of inaction, but who, by sheer force of will and perseverance, have attained striking success in fields of activity which ought apparently to be entirely closed to them. A writer in *Lectures pour Tous* (Paris, November) refers to a number of historic cases such as the stammering Demosthenes and the blind sculptor Govelli; and then, coming down to our own day, furnishes descriptions of a number of equally remarkable, if less famous, illustrations. He writes as follows:

THE "LIVING TRUNK" ENGAGED IN HIS FAVORITE PASTIME OF BUILDING DOLL HOUSES.

"A similar example [to that of Govelli] in our own day was afforded by the blind sculptor Vidal. He became especially celebrated through his masterpiece called 'The Roaring Lion,' the studies for which he made by entering the cage of a lion and freely handling and fingering the animal. Among living examples, Théophile Debucquoy, professor of music in an institution for the blind at Lille, and an accomplished pianist, not only became blind at the age of three, but lost the use of his right hand four years later. His devotion to the piano, notwithstanding this second infirmity, is an instance of the singular perversity which so many of these unfortunate persons exhibit in chosing the very professions for which they seem least adapted. A blind but otherwise whole man might become a pianist with comparative ease; he prefers to be a sculptor. Painting pictures is the last thing a man without arms would be likely to attempt, one would think; it is the one thing that he insists upon doing. Such an artist is Charles Félu, of Belgium, whose paintings are highly praised. He was born without arms and remembers that in his infancy his mother taught him to pick flowers with his toes. When he grew up, in the attempt to earn a living he first tried literature, but soon abandoned it for art. Holding his brush with the toes of his right foot, he made many copies of works of the great Flemish masters. Many of his pictures are owned in America. The Queen Regent of Spain has made him an officer of the Order of Isabella, and the King of Portugal has decorated him with the Order of Christ. It is needless to add that at table he 'handles' knife, fork, and spoon as well as anybody.



MR. JOHN CHAMBERS SHAVING HIMSELF WITH HIS LEFT FOOT.

"But what shall we think of a man who shaves himself with his foot, and the left foot at that? The armless Englishman, John Chambers, does this and he also jumps on a moving tramcar, reads newspapers, writes letters, and puts on his shoes without assistance. When he buys a ticket at a railway station, he takes off one shoe and sock, inserts his toes in his waistcoat pocket and counts out the money as well as any one. He is skilful in the use of hammer, saw, and other tools, and plays well on the cornet.

MISS TUNISON, WHO PAINTS, SEWS, AND THREADS NEEDLES WITH HER MOUTH.

"The case of Miss Fannie Tunison, of Long Island, is familiar to many readers. Completely paralyzed, with the exception of her head, she sews, embroiders, and paints, holding her implements with lips, tongue, and teeth. She even threads her own needle. Her little paintings are excellent, and the sale of them is her sole means of livelihood. Indeed, she is the main support of her family.

"None of the above-mentioned persons, it should be noted, is a museum 'freak' or is exhibited on the stage. Among those who exhibit themselves for money, however, there are some very curious specimens. One is the armless archer, Warcineh Boseth, an American Indian who recently appeared in London. Once he won first prize in a pigeon shoot at New Orleans. But the most terrible case of all is that of the Frenchman Mabieux, better known as *l'Homme Tronc*, the trunk man or living trunk. He came into the world without arms or legs. Last year he reported for service to a military examining board, but was excused without any very vigorous examination. Like Miss Tunison, he makes his mouth do duty for his missing limbs. His favorite amusement is making toy houses and furniture. He came to Paris during the Exposition, and his parents seem to derive a proud satisfaction as well as a considerable profit from exhibiting him."—*Translations made for* THE LITERARY DIGEST.

CORRESPONDENTS' CORNER.

Negro Labor in the South.

Editor of THE LITERARY DIGEST: On page 764 of THE DIGEST for December 22, Mr. Cuyler Smith, speaking of "Trion factory in North Georgia established by the Allgood family," says "practically *all* the operatives are white, the blacks acting as servants in operatives' household or draymen at the mill." There is only *one* negro employed by Trion factory, and that one is a barber.

MRS. J. B. S. HOLMES.

ATLANTA, GA.

The Missing Meteors.

Editor of THE LITERARY DIGEST.—In your issue of December 8, you quote from the Baltimore *American* to the effect that there were no meteors in 1866 because they were not mentioned in the American papers. That may prove only that these papers omitted to chronicle the event. The London papers were full of it, and hundreds and thousands of people from their different coigns of vantage in England watched a most brilliant display of Leonids on the morning of November 14 from 1 A.M. till daylight. There is not the slightest shadow of doubt on that subject. Primrose Hill was crowded with observers that night. The London papers faithfully reported the display and it was remarked on in the different London pulpits the next Sunday.

WILLIAM POTTS GEORGE.

KANSAS CITY, MO.

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CURRENT POETRY.

THERE are two versions of the following poem by Alfred Austin, the poet-laureate of England, differing considerable in many lines. One version appeared in the New York *Independent*; the other in the London *Standard*. We give the latter version, assuming that it had the poet's final revision.

The Passing of The Century.

I.

How shall we comfort the Dying Year?
Beg him to linger, or bid him go?
The light in his eyes burns dim and low,
His hands are clammy, his pulse beats slow,
He wanders and mumbles, but doth not hear.
The lanes are sodden, the leaf-drifts sere,
And the wrack is weaving his shroud of white.
Do you not see he is weary quite
Of the languor of living, and longs for night?
Lo! He is gone! Now lower him down
In the snug-warm earth, 'neath the clods of brown,
And the buds of the Winter aconite.

II.

How shall we part with the bygone Year?
Cover with cypress, or wreathe with bay?
He will not heed what you do or say,
He is deaf to to-morrow as yesterday.
Why do you linger about his bier?
He has gone to the Ghostland, he is not here.
We may go on our way, we can live and laugh,
Round the banqueting blaze can feast and quaff.
The purple catafalque, stately staff,
The dirges of sorrow, the songs of praise,
And the costliest monument man can raise,
Are but for the Spirit's cenotaph.

III.

Dust unto dust, He is dead, tho he
Was the last of the centuried years that flow,
We know not wherefore, we never shall know,
With the tide unebbing of Time, and go
To the phantom shore of Eternity.
Shadows to shadows, they flit and flee
Across the face of the flaming sun,
The vague generations, one by one,
That never are ended, never begun.
Where is the dome or the vault so vast,
As to coffin the bones of the perished Past,
Save the limitless tomb of Oblivion?

IV.

What tale would he tell, could the dead but speak?
"I was born as I died, amid wrath and smoke,
When the war-wains rolled, and the cannons spoke,
When the vulture's cry and the raven's croak
Flapped hungrily over the dying shriek,
And nothing was seen but a blood-red streak
Betwixt lowering sky and leaden main;
When slanted and slashed the rifle's rain
Upon furrows whose harvest were sheaves of slain;
When the levin's glare by the thunder's crash
Was bellowed, and ever 'twixt flash and flash
The howl of the unspent hurricane."

V.

But the dead discourse with the dead. So ask
How best now to welcome the new-born Year.
She is coming, is coming, and lo! is here,
With forehead and footstep that know not fear.
She will shrink from no pleasure, evade no task,
But there never was worn or veil or mask
Like her frank fair face and her candid soul.
Do you fathom her thoughts, can you guess her goal,
Her waywardness chasten, her fate control?
She will wend with her doom, and that doom be ours;
So greet her with carol and snow-white flowers,
And crown her with Hope's own aureole.

VI.

Yet mind her dawn of the dark, for she,
She too must pass 'neath the lych-gate porch;

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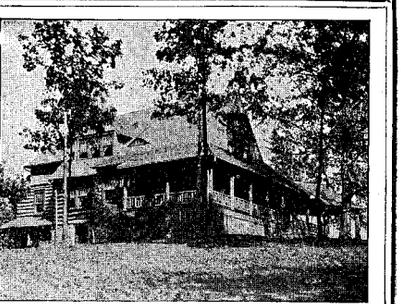

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HONORABLE THOMAS B. REED

Has a most interesting article in this week's (Feb. 9) number of

THE SATURDAY EVENING POST
OF PHILADELPHIA

In which he treats of the declining influence of certain forms of public speaking, and its greater influence in other directions. Political, pulpit and after-dinner speaking are ably discussed.

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Love.

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With no thought of a morrow;
Love is a joy
With no thought of sorrow.

Love is to give
With no thought of receiving;
Love is to trust—
Without quite believing.

—In *Harper's Bazar*.

MORE OR LESS PUNGENT.

Lively for the Conductor.—The horse-car conductor was hardly in the best of humor. Some one had managed to give him a bad shilling, and he had just discovered it; that was why he started the car before three women and a child had got much beyond the step. One of the women was exceedingly irate at such treatment. The conductor saw that as he started to collect the fares, but he was irate, too.

"Look here, ma'am," said he, as she tendered her fare, "this child that is with you will have to be paid for as well."

"I haven't any intention of paying its fare," snapped the woman.

"Then I shall put the child out," answered the conductor, reaching for the bell-strap.

"You won't dare to do it," flashed the woman.

Ting! The conductor brought the car to a stop, picked up the child, and deposited it outside, and rang to go ahead.

"Well, ma'am," said he grimly, "you'll find your child on the pavement."

"My child?" snapped she. "It isn't mine."

"Whose is it, then?" gasped the conductor.

"I haven't the slightest idea," she coolly answered.

Then the child's mother, who had been engaged in an exciting discussion with her friend over the merits of a new dress, awoke to the fact that her child was missing, and the fireworks that played about the unfortunate conductor's head reminded him of a 5th of November display.—*Tit-Bits*.

American and English Humor.—Mr. Nat Goodwin, while in England last summer, had an opportunity of explaining to an Englishman what was meant by "the American type of humor." This occurred at a large dinner-party; the man next to Mr. Goodwin, much interested in stage affairs, had entered into a spirited conversation with the actor. Part of this, according to *The Saturday Evening Post* (Philadelphia) ran as follows:

"'I can't for the life of me see,' remarked the Englishman during the course of conversation, 'what people mean by American humor. To me, all humor is alike whether it be of American or English origin. Perhaps you can explain to me just what distinguishes American humor from any other sort?'

"'Well,' replied Mr. Goodwin, 'I think the American type of humor is rather more subtle. It doesn't always fully impress itself upon you at once. The more you think about it, the funnier it seems. I can perhaps best illustrate my meaning with a little story.

"A man was walking along the street, one day, when he passed another man, who was carrying a letter in his hand.

"'Pardon me,' said the man with the letter; 'do you know where the post-office is?'

"'Yes,' said the other man and passed on. On second thought he decided that he had been rude,

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and went back to where the man with the letter was still standing.

"'Do you wish to know where the post office is?' he asked. 'No,' said the other man.

"The Englishman's gaze was vacant. 'Just turn it over in your mind for a few minutes and tell me what you think of it,' said Mr. Goodwin.

"Ten minutes later the Englishman clutched at Mr. Goodwin's elbow. 'You won't be offended, will you, old chap?' he murmured. 'But really, I think they were both blawsted rude!"

Current Events.

Foreign.

CHINA.

January 28.—A report is spread to the effect that negotiations are on foot between China and Russia with a view to cession of the three eastern provinces.

January 30.—Missionaries at Peking again request the British and American ministers to see that adequate protection is assured to them in the negotiations with the Chinese authorities.

February 1.—Secretary Hay, in reporting upon the Chinese situation to the Cabinet at Washington, intimates that the plenipotentiaries of the Powers are not making very rapid progress toward a settlement, and that many disturbing questions have arisen in consequence.

February 2.—M de Giers, the Russian minister at Peking, states that his country will not consent to the execution of Prince Tuan; Chinese residents of Peking present to General Chaffee tokens of their gratitude for the conduct of the American troops.

SOUTH AFRICA.

January 30.—General De Wet is reported to have entered Cape Colony with a strong force, and a general movement of the British forces against him is planned.

January 31.—General Kitchener reports active operations against the roving Boer commandos in the transvaal and Cape Colony; General De Wet is reported to have shot two burghers who came to his camp as peace commissioners; the Boers inflict damage to the extent of £300,000 on mines in the Rand.

February 1.—The Boer General Pretorius surrenders to the British.

February 2.—An organized attack by British columns is made against the Boer commandos still in the field in the Eastern Transvaal.

February 3.—General Kitchener reports the capture by the Boers of a British post at Modderfontein, in the Transvaal, the prisoners being afterward released.

OTHER FOREIGN NEWS.

January 28.—King Edward proclaims Saturday, the day of the Queen's funeral, a day of general mourning; the Crown Prince of Germany is invested with the Order of the Garter by King Edward at Osborne; it is officially denied that Lord Salisbury will resign the Premiership.

January 29.—King Edward is greeted with great popular enthusiasm upon his return to London; a rehearsal of the Queen's funeral procession is held in London and details perfected; elaborate preparations are made for the entertainment of royal personages in London.

The Rev. H. R. Haweis, well known as preacher and author, dies in London.

Count Tolstoy is reported seriously ill at St. Petersburg.

January 30. King Edward receives the King of Portugal in London, approves the final arrangements for the funeral of his mother, and returns to Osborne.

January 31.—Preparations for Saturday's pageant continue actively in London; many royalties arrive; 33,000 soldiers will march in the procession; King Edward decides to open Parliament in person on February 14.

February 1.—The body of Queen Victoria is removed from Osborne to Portsmouth, the progress of the royal coffin across the Solent being the occasion of a great military and naval display.

Fighting is reported in Abyssinia, where 7,000 men are said to have been slain in battle.

February 2.—The body of the Queen is conveyed by train to London, thence across the metropolis and by train to Windsor; the procession through London is a solemn and im-

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pressive pageant, and the final ceremony of the day takes place in St. George's Chapel, Windsor; memorial services in honor of the Queen are held all over the world.

February 3.—Private memorial services in honor of the Queen are held at Windsor and attended by King Edward, Queen Alexandra, and the Kaiser.

Anti-clerical demonstrations take place at Valencia, in Spain, where the Jesuit college is stoned by a mob.

Domestic.

CONGRESS.

January 28.—*Senate:* A petition is presented from leaders of the federal party in the Philippines, praying for the establishment of civil government, Senator Towne makes his only political speech, on behalf of Philippine independence, and his successor, Moses E. Clapp, is sworn in.

January 30.—*Senate:* Debate on the shipping subsidy bill is continued.

House: The agricultural appropriation bill is passed.

January 31.—*Senate:* The conference report on army reorganization bill is adopted, and now goes to the President for his signature.

House: The fortifications appropriation bill is passed; Mr. Lanham, of Texas, speaks on the future of the Democratic Party.

OTHER DOMESTIC NEWS.

January 28.—Mrs. Nation, the temperance reformer, interviews the governor of Kansas at Topeka, asking his aid in her crusade against the saloons.

The United States Supreme Court renders an opinion in favor of the State of Missouri in the Chicago drainage canal case.

January 30.—The State Department makes public a list of the members of The Hague court of arbitration, which is organized and ready to consider any international dispute.

Secretary Long, in a letter to the chairman of the House committee on naval affairs, deprecates the proposed investigation of charges of hazing at Annapolis naval academy.

January 31.—Secretary Gage makes an argument for retirement of the greenbacks before the House committee on banking and currency.

February 1.—The Cabinet discusses the situation in China and the Cuban constitution.

February 2.—The President, members of the Cabinet, the diplomatic corps and a great number of officials attend services in memory of Queen Victoria in St. John's Church, Washington; memorial services in honor of the Queen are held in all the principal American cities.

The army reorganization bill becomes law, by the President's signature, and the War Department takes steps to put its provisions into effect.

February 3.—"Crazy Snake" and seventeen other Creek Indians are placed in jail in Muskegee, I. T., and will be tried for treason.

AMERICAN DEPENDENCIES.

January 29.—*Cuba:* The Cuban constitutional convention continues in session at Havana, and several new clauses are added to the draft of the constitution.

Philippines: The religious question in the Philippines threatens to be brought to a crisis by the expected action of many natives leaving the Roman Catholic Church if the friars are restored.

The cession of the Sibutu and Cagayan Islands, in the Philippine group, is gazetted in Madrid, and their purchase recommended to Congress by President McKinley.

January 31.—The act organizing municipal government in the Philippines is passed by the commission.

February 2.—Five American soldiers are killed and several wounded as the result of an ambush by Filipinos.

February 3.—The "evangelical movement" in the Philippines is inaugurated by Buencamino at a meeting in the Rizal Theater, Manila.

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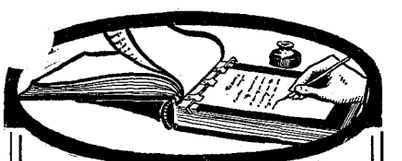

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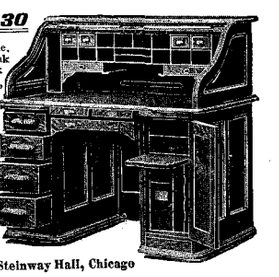

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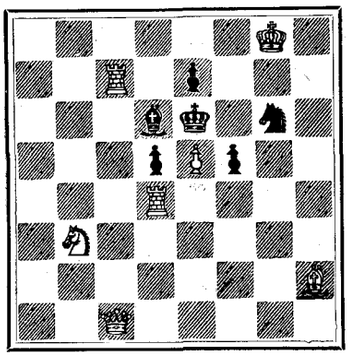

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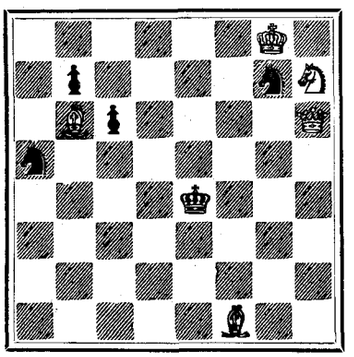

White—Five Pieces.

White mates in three moves.

Solution of Problems.

No. 531.

Key-move, R—B 4.

No. 532.

1.	R—Q 3	2.	Kt—Q 4, ch	3.	Q—Kt 5, mate
	K—K 3		K—Q 4 (must)		
1.	.....	2.	Kt—Q 4 ch	3.	P x P, mate
	B or R any		K—B 5 (must)		
1.	.....	2.	B—B 8 ch	3.	R—Q 5, mate
	Kt(R 2)-Kt 4		K—K 3		

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1.	.....	2.	R—Q 5 ch	3. B—B 8, mate
	Kt—B 3		Kt x R	
		2.	.....	3. R x Kt, mate
			Kt—K 4	
	.....		B x P, ch	3. Kt—B 4, mate
1.	P x R	2.	K—K 3 (must)	

Other variations depend on those given.

Both problems solved by M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; H. W. Barry, Boston; C. R. Oldham, Moundsville, W. Va.; M. Marble, Worcester, Mass.; the Rev. F. H. Johnston, Tarboro, N. C.; W. W., Cambridge, Mass; A Knight, Hillsboro, Tex.; the Rev. G. Dobbs, New Orleans; W. R. Coumbe, Lakeland, Fla.; the Rev. S. M. Morton, D D., Effingham, Ill.; S Stoddard, Kansas City, Mo; G. Patterson, Winnipeg, Can.; the Rev. R. S. Eskridge, Swannanoa, N. C.; W. W. S., Randolph-Macon System, Lynchburg, Va.; Dr O. L. Telling, Independence, Col.; J. E. Cannon, Richmond, Va.; O. C. Brett, Humboldt, Kan.; D. Schandi, Corning, Ark.; F. E. Reid, New York City; H. A. Seade, Mahomet, Ill.; D. Hilgers, Paterson, N J.; F. F. Carroll, Aiken, S. C.; D. G. Harris, Memphis, Tenn.; J. B. Plehn, Toledo, O.; W. J. Leake, Richmond, Va.

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4 Kt—B 3	P—Kt 5	11 Q x B ch	Kt x Q
5 Kt—K 5	Q—R 5 ch	12 Kt—B 6 ch	K—B sq
6 P—Kt 3	P x P	13 B—R 6 mate.	
7 Q x P	P—Kt 7 ch		

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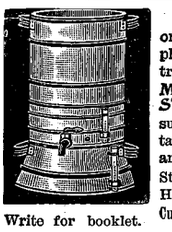

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